

THE  
Indispensible OBLIGATION  
Of Ministering  
Expressly and Manifestly  
THE  
GREAT NECESSARIES  
OF  
PUBLICK WORSHIP  
IN THE  
CHRISTIAN CHURCH

Prov'd by

Scripture Arguments,

The Liturgies of the Universal Church,

And agreeably thereto

Supported and Enjoyn'd by the purely Spiritual  
Authority of Some Orthodox Bishops with their Clergy  
not many Years since Synodically assembled, for that  
Purpose.

In Four Parts;

Wherein are expos'd and refuted the Numerous  
Fallacies lately advanc'd to Recommend the CON-  
TRARY ERROR,

Particularly by

*False Interpretations of the Liturgy and other  
Publick Acts of the Church of England;*

*An Unjust Charge of her Trimming in her Worship;*

*A Novel Doctrine of the ministering Priests Intention;*

*A clandestine Unauthoriz'd Scheme, conformable nei-  
ther to the Primitive Church, nor to the Church of  
England;*

*A Late Sermon Inconsistent with the Publish'd Sentiments  
of the Preacher himself, and Contrary to the Principles  
of the Catholick Church; And*

*An Ungrounded Pretence to Authority, which the Scheme  
makers never had conferr'd upon them.*

By a Lover of Truth.

*"What I tell you in Darkness, that speak ye in LIGHT".  
St. Math. x. 27.*

LONDON Printed MDCCKXXII. MDCCKXXIII.  
MDCCKXXIV.

THE HISTORY OF THE

RELIGIOUS AND MORAL

OF THE

PUBLIC WORSHIP

IN THE

CHRISTIAN CHURCH

SCRIPTURE ALPHABET

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TOGETHER WITH

A Detection of the False Reasonings in Dr. B —'s  
Printed Letter, to the Author of two Discourses.

And That Doctor's Inconsistent Notions of the Present  
Liturgy of the Church of *England.*

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Addressed to the Doctor by one of his Friends.

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*If I Build again the Things which I destroyed, I make myself a  
Transgressor. Gal. ii. 18.*

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L O N D O N,

Printed in the YEAR M. DCC. XXXII.



— 15 —



REVEREND SIR,



OUR Saying, with relation to the Unity of the Primitive Catholick Church is excellently well expressed in these Words.

§. I. " I am well assured, that from the beginning of the Gospel of Christ to the Time of the Council of *Nice*, and long after during the Fourth Century, the Catholick Church all over the World, was *united* in *One Holy Doctrine, Discipline and MANNER OF WORSHIP*.

This is an Historical Matter of Fact very justly asserted by you in the viith *page* of the Introduction to your *Independency of the Church upon the State*.

And you further add in *pag. x*.

That, " the Church *never was United* but upon the Principles " and *USAGES* which obtained at the Time of the *Nicene* " Council, and we have therefore *good Reason* to believe, that " it *NEVER CAN BE UNITED*, but upon those Principles " and *USAGES*. That Church then which *shall first RESTORE*, " all those Principles and *USAGES*, may be justly said to lead " the Way to *CATHOLICK UNION*

§. II. In Consequence of these important Truths, which can never be *gainsay'd or retracted with a good Conscience*; Were there not some learned and judicious Bishops, who, inspired with a just Sense of the great Necessity of doing their Endeavours to restore this *CATHOLICK UNION*, did, in the Year 1717. take a Review of the Communion Service of the Present Church of *England*; and, after a deliberate and thorow Examination of the same, and exact comparing of it with the Primitive Catholick Liturgies, and with the first Reformed Liturgy of King *Edward*

the VI. did, with their then Primate, esteem it to be *Defective* as to *some Necessary Points*, and therefore made these following Declarations and Synodical Injunctions? Of which I cannot suppose you to be ignorant. *viz.*

" Decem: 19. *feria quinta 3. Hebdomad.*

" Advent. 1717.

Present

At the \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

&c.

" We " \_\_\_\_\_ " have thought fit unanimously to declare, "

" 1. That it was part of our Blessed Saviour's Institution, and  
 " the Practice of the Primitive and Universal Church for the  
 " first 1500 Years and longer, to mix Water with the Eucharistick  
 " Wine."

" 2. That the Primitive and Universal Church for the first  
 " 1500 Years and longer, in Virtue of our Blessed Saviour's Com-  
 " mand, did make an Oblation of the EUCHARISTICK BREAD  
 " AND CUP, to God the Father."

" 3. That the Primitive and Universal Church for the first  
 " 1500 Years and longer, did pray to God the Father for the De-  
 " scent of the Holy Ghost upon the Eucharistick Elements, to  
 " MAKE THEM, THE BODY AND BLOOD OF CHRIST  
 " OUR SAVIOUR."

" 4. That we believe the Mixture, the Oblation, and the Invo-  
 " cation, are NECESSARY to the PERFECT ADMINI-  
 " STRATION of the Holy Eucharist."

" 5. That Prayers for the Faithful departed, have been the  
 " constant Practice of the Primitive and Universal Church for  
 " the first 1500 Years and longer; and we believe it contained  
 " in this Article of our Creed, *viz.* I BELIEVE THE HOLY  
 " CATHOLICK CHURCH AND THE COMMUNION OF  
 " SAINTS."

" 6. That therefore we think it NECESSARY, to put these  
 " Primitive and Catholick USAGES IN PRACTICE".

" IN WITNESS whereof we have hereunto set our Hands  
 " the Day and Year first above written."

Witness

\_\_\_\_\_  
 \_\_\_\_\_

&c.

\_\_\_\_\_  
 \_\_\_\_\_

&c.

and

And the very next Day did not they and their Primate give the Church a full Demonstration of what was meant by "NECESSARY to put these Primitive and Catholick Usages in Practice?" for, they then positively ordered all the Priests to Practice them openly, fully, and in such express Language constantly in their future Ministrations, as that there should be no Room left for the very least Suspicion, that any one of these Primitive Usages was forgot, neglected, or refused to be put in Practice: This is their Injunction, viz.

" In Pursuance of a Declaration signed by us Decemb. 19. 1717.  
 " We" \_\_\_\_\_ " do hereby  
 " require and enjoin all our Priests, until a fuller and better Form  
 " can be framed, to officiate according to the following Altera-  
 " tions in the Communion Service."

- " 1. The Priest shall leave out, &c. \_\_\_\_\_ "
- " 2. The Priest shall constantly mix Water openly with the Eu-  
 " charistick Wine."
- " 3. The Priest shall always leave out the Words Militant  
 " here on Earth."
- " 4. That in the Prayer for the whole State of Christ's Church,  
 " after the Words, Need, Sicknes, or any other Adversity, imme-  
 " diately shall be added,

" And we also bleſs thy Holy Name for the wonderful  
 " Grace, &c. \_\_\_\_\_ "

" We commend unto thy Mercy, O Lord, all thy Servants who  
 " are departed hence from us with the Sign of Faith, and now  
 " do rest in the Sleep of Peace: Grant unto them, we beseech  
 " thee, thy Mercy and everlasting Peace; And that at the Day  
 " of the General Resurrection, we, And all they, &c."

" 5. That after the Words of Institution in the Prayer of Con-  
 " secration, the following Prayer be immediately used.

" Wherefore having in Remembrance his Passion, Death, &c. --"  
 " We offer to thee our King and our God, according to his Holy  
 " Institution, this Bread and this Cup, &c. \_\_\_\_\_ "  
 " And we beseech thee to look favourably on these thy Gifts,  
 " which are here set before thee, O thou self-sufficient God, And  
 " do thou accept them to the Honour of thy Christ,  
 " And send down thine Holy Spirit, the Witness of the Pas-  
 " sion of our Lord Jesus, upon this Sacrifice, that he may make  
 " this Bread the Body of thy Christ, and this Cup the Blood of thy  
 " Christ, that they who are Partakers thereof, may be, &c." --

A 3

" 6. That

" 6. That after the foregoing Prayer, the following one as it is worded in the present Liturgy, be immediately added,

" O Lord and Heavenly Father, we thy humble Servants entirely, &c. ———."

" After which shall follow the Distribution of the Elements."

" These Directions we have thought fit to give at present. Given under our Hands, this twentieth Day of December in the Year of our Lord 1717".

Witness

\_\_\_\_\_

\_\_\_\_\_

&c.

&c.

Immediately afterwards they ordered, That FULLER AND BETTER FORM TO BE FRAMED," which they speak of in the Preface to this last Injunction; and which indeed is our Present COMMUNION OFFICE, &c. commonly called the new Office; it was finished and printed Anno 1718. and immediately established by them.

And in the Year 1719. March the 11th, they incorporated it into the Book of Common Prayer, &c. And in so doing did manifestly and expressly restore,

First, The WHOLE MATTER of the Sacrament of Christ's Body and Blood.

Secondly, The COMPLEAT entire Consecration thereof, by Prayer, to make the Elements the Body and Blood of Christ.

Thirdly, The SACRIFICE or offering it, viz. the said Sacramental Body and Blood, to God the Father.

Fourthly, The CHARITABLE Offering and Prayers for the FAITHFUL DEPARTED.

§. III. These, according to their Ecclesiastical Definition, are not INDIFFERENT THINGS, in the Power of the Church, either to omit, or enjoin as she shall think fit; for, in their Solemn Declaration they expressly and rightly believe, the three first to be NECESSARY TO THE PERFECT "ADMINISTRATION of the Holy Eucharist," and that the Fourth is "contained in" an "ARTICLE OF OUR CREED", and "THEREFORE", they determined "IT NECESSARY to put these "Primitive and Catholic Usages in Practice."

See before pag. 4. num. 4. 5. 6.

§. IV. They have done so to Perfection, as faithful Stewards of the Mysteries of God; And upon their having so done, 'tis useful

ful under our present Circumstances, to make these following Observations; That

First, They took " *Our Blessed Saviour's Institution and Command and the Practice of the Primitive and Universal Church,*" for their Pattern, Guidance and Direction; as their Declaration aforesaid most manifestly proves; and therefore,

Secondly, They were not influenc'd by the Dictates of *meer Private Judgment*, that *Ignis fatuus*, that false Light, which by its uncertain deceitful Motion, misguides and plunges Men into the dangerous Boggs and Quagmires of Heresy and Schism; The Fallacy, and Insufficiency of the Guidance whereof you have abundantly expos'd, in your Book of *Tradition Necessary, &c.* printed also 1718. especially from pag. 11. and forward.

Thirdly, The very Manner of their Composing, That " *Fuller and Better Form,*" viz. in Rubricks and Terms of Prayer which determine the Ministrations to be *Open, Manifest and Express*, is exactly agreeable, and fully comes up to, That " *Manner of Worship*", wherein you say " *The Catholick Church all over the World was united*", as in my 1st Section; For, your " *Collection of the Principal Liturgies used by the Christian Church in the Celebration of the Holy Eucharist: Particularly the Ancient,*" Printed in the Year 1720. do's fully demonstrate this, that the *Primitive and Universal Church*, did constantly with one Consent worship God, by *express Ministrations*, as to the *Necessaries* of this Great Ordinance. Do not her Liturgies (collected by you) expressly assert the Mixture to have been made by our Lord himself? Do they not *expressly* by Prayer offer the Tremendous Sacrifice of Christ's Representative Body and Blood? Do they not *Expressly* Pray, that the Bread and Cup may be made the Body and Blood of Christ? And do they not Offer and Pray, *expressly*, for the Faithful Departed as well as for the Living? Do not her Liturgies Unite in this EXPRESS MANNER of Worship? Is there the least Proof of any Age of Christianity, wherein the Universal Church, attempted, in these Instances, to introduce *another Manner* of Worship without the EXPRESS MANNER? No, there is not any; and consequently 'tis evident, that EXPRESS MINISTRATIONS in the *Great Necessaries* of the Eucharistick Worship, are the Genuine Result of the Wisdom of God directing and guiding his Holy Primitive and Universal Church, by Means of the unerring Tradition of Christ and his Apostles. For,

Fourthly, These *Express Ministrations* of the Primitive and Universal Church, and of our little Church now in Union and Communion with her, are conformable to the Indispensible Purpose of the Gospel Dispensation; which is, " *That God in all Things may be glorified through Jesus Christ,*" 1 Pet. iv. 11. That we " *may with one Mind and one Mouth glorify God*" Rom. xv. 6.

That “ *whether* ” we “ *Eat or drink, or whatsoever* ” we “ *do* ” we should “ *do all to the Glory of God* ” 1 Cor. x. 31. That “ *unto him* ” may “ *be Glory in the Church by Christ Jesus through- out all Ages,* ” Eph. iii. 21. Now, *Glory*, is a Term borrowed from the shining of Bright Luminous Bodies, which by their Irradiations and Darting forth of their Rays, make manifest the Beauty and comfortable Influences and Effects of their Light and Heat; in Allusion to this, The *Glory of God*, is the Shining forth, or Manifestation of the Perfections of his Divine Nature and Attributes, and of their Energy and Effects upon, and Dispensations towards his Creatures: for us then to Glorify him, is, to do our utmost to make *These Manifest*, according to that of the Apostle, “ *If any Man minister, let him do it as of the ABILITY which God giveth, that God in all Things may be glorified.* ” 1 Pet. iv. 11. This ABILITY must certainly be exerted to this great End, in the Assemblies of the Church, in the Ministration of the necessary Truths of Christ, by those who Act by his Authority; because “ *unto* ” God must “ *be Glory in the Church by Christ Jesus* ” Eph. iii. 21. And therefore their express Ministration of those Truths, being of the ABILITY which God giveth, is their necessary Duty for his “ *Glory in the Church* ” by Christ Jesus, in whose Name, and by whose Authority they act.

But further, these *express Ministrations* do exactly agree with, and promote some of the great Ends and Designs of Christ’s Commission to his Apostles, and of his Institution of the Christian Priesthood; for, one great End of that Commission is, that his Apostles and their Successors should teach us to observe all Things whatsoever he had commanded them, St. *Matth.* xxviii. 20. And who can be so hardy as to deny, that the *express Ministrations* of the Church in her Publick Worship, is an effectual Way of *Teaching us to observe*? And how can it with any Piety be doubted, that our Blessed Saviour Commanded his Apostles all Things “ *Necessary to the Perfect Administration of the Holy Eucharist?* ” as the Bishops excellently well declare, that they Believe these Primitive Usages are thus *Necessary*, in their aforesaid Declaration of 1717. So again the *Edification* of the Church is one of the great Ends of our Lord’s Institution of the Christian Priesthood; for “ *He gave some Apostles* ” — “ *and some Pastors and Teachers* ” — “ *for the Edification of the Body,* ” that is, the Church “ *of Christ* ” Ephes. iv. 12. And who that has any due Regard for this Holy Institution, can dare to affirm, that the *express Ministrations* of these *Apostles, Pastors and Teachers*, are not to be for the Church’s *Edification*? The Holy Ghost positively commands, the Christian Publick Ministrations to be in such Language and Terms, as are understood even by the *Unlearned and Ignorant* among the People, who are concerned in them, This is the Purport of the xiv.

*Chap.*

Chap. of St. Paul's 1st Epistle to the *Corinthians*, wherein the Holy Ghost has laid down this Unalterable Divine Canon or Rule of Practice as to *Publick Ministrations*, "*Let all Things be done to Edifying*" verse 26th. And accordingly, we find St. Paul professing as to his own and the rest of the Apostles Practice, "*we do all Things, dearly beloved, for your Edifying.*" 2 Cor. XII. 19. Which indeed is the very End and Purpose of their *Spiritual Power and Authority*, as the same Apostle testifies, when he terms it "*Our AUTHORITY, which the Lord hath given us for EDIFICATION,*" 2 Cor. X. 8.

Add to this, that these *Express Ministrations* of the necessary Truths of Christ, are perfectly agreeable, and come up to the Perfection of that Divine Character, which the Holy Ghost gives of our Christian Dispensation above the Mosaic; For, says he, "*Even that*" (*viz.* the Law of Moses) "*which was glorious, had no Glory in this Respect, by Reason of the Glory*" (*viz.* of the Gospel) "*that EXCELLETH*" 2 Cor. III. 10. Now 'tis manifest, that the Mosaic Dispensation consisted of Shadows, *Heb. x. 1.* and the Ministrations thereof did not *expressly* shew forth the Substance of the good Things to come, but hid them as it were under a Vail, inasmuch, "*that the Children of Israel could not steadfastly look to the End of that which is abolished, but their Minds were blinded; for until this Day remaineth the same Vail untaken away, in the reading of the Old Testament: WHICH VAIL IS DONE AWAY IN CHRIST. But even unto this Day when Moses is read, the Vail is upon their Heart.*" This makes the Glory of the Mosaic Dispensation to be NO GLORY, when compar'd with the Glory of the Christian, which has taken away that Vail of Covering, in the Church of Christ, and therefore the Apostle teaches us how great our Happiness is, in the Removal of that Vail; says he, "*We all with open Face beholding as in a Glass the Glory of the Lord, are changed into the same Image from Glory to Glory,*" 2 Cor. III. 13, 14, 15, 18. which evidently demonstrates, that the Christian Dispensation is of so *Open, Express, and Manifest* a Nature, as not to allow of any Vails or Coverings which hide *Necessary Truths* from those who have a Right to them; and that consequently, the Ministrations of the Church with Respect to such *necessary Truths*, ought to be *Open, Express, and Manifest*, to those who have a Right to the Benefit of those Ministrations.

I must not omit to remind you under this Head; that, *whenever or by whomsoever* Heterodoxies were started, which struck at any Articles of the Christian Faith, the Primitive and Universal Church reckoned it Matter of *Indispensible Duty*, to oppose those Heterodoxies in the strongest and most *express Terms*, which evidently manifested, supported and perpetuated the Knowledge and Profession of those necessary Truths, which were undermined and endangered

dangered to be lost by the Prevalence of those upstart Heterodoxies ; and the Orthodox would never admit of any the most *plausible ambiguous Terms and Phrases, proposed by the Heterodox by Way of Accommodation* to screen and cloak their Heterodoxies: Even so, it must, for the *same Reason*, be the Indispensible Duty of the Church, to minister *expressly* and in the *most manifest Terms* those *Necessaries of Publick Worship*, which at any Time are opposed, by the Enemies of *those Truths*; since such *Necessaries* are equally binding and obliging, and the Church is as much bound to support and perpetuate them, as any Articles of our Faith; and of this we have a remarkable Instance in the Primitive Church, when the *Arians*, to screen their Heresy, which deny'd the proper Godhead of the Son, would in the Church recite this Doxology, "*Glory be to the Father, by the Son, in the Holy Ghost* ; The Orthodox would by no Means admit of and join with them in it; tho' 'twas Capable of being *interpreted* in a sound Sense; the *Arians* refused the *express Orthodox Doxology*, and introduced this in its Stead; the Orthodox, therefore, with a holy Zeal, rejected their Novel Invention; and adhered to the EXPRESS Doxology: *Glory be to the Father, and to the Son, and to the Holy Ghost.*" And so should the Church adhere to the EXPRESS Ministrations of all the *Necessaries* of Publick Worship, in Opposition to all the Enemies of those Truths.

*Fifthly*, And lastly, by their thus establishing *Open, Express, and Manifest Ministrations* ; they have provided for the Church an excellent Antidote and Remedy, against the *Heterodox Ministrations* of those, who would impose upon Christians their Terms or Forms of Publick Worship which are *defective* of the *Liturgick Necessaries*, or which *Trim* between Truth and Falshood as to those *Necessaries*; and who promise to make up such Defects, and amend such Trimming, by the *Intention and Meaning* of the Officiating Priest; for, by adhering to such *open, express Ministrations of necessary Truths*, Defective and Trimming Terms and Forms are utterly excluded and have no Admittance; and then the Church will be sure, that the *Necessaries* are ministered in Fact, whatsoever the *Priest's Intention*, either thro' Heedlessness, or Wickedness may happen to be.

The Invention of supplying such Defects in a Liturgy, by the Intention of the Priest; is a Novel, Whimsical Product of *Private Judgment*, which the Primitive Catholick Church was always a Stranger to. The Church of *Rome* indeed has such an Invention, whereby she makes the Being of the Sacraments to depend on the Intention of the Priest; according to her, all Forms are defective without his Intention, but their Defects are pretended to be supply'd by the Intention of the Officiating Priest! even so, our Protestant Contrivers of this Scheme, tho' they'll

they'll own some Forms are not Defective, yet when they find any to be Defective, they Symbolize so far with the *Romish* Novelty, as to teach, that the Defect is made up and fully supplied by the Ministering Priests once declared *Meaning and Intention*; but the Unhappiness of this Invention is such, that as in the Church of *Rome* the People at this Rate, can never be sure of the Being of their Sacraments, by reason of the *Uncertainty of the Priest's Intention*; so, the People submitting to this Popish-like Invention, under such Protestant Guides, can never be *Certain* of the Validity, or at best the *Integrity* of their Sacraments, by Reason of the like Uncertainty of the Priest's Intention, who ministers by a Liturgy Defective of the Necessaries of those Sacraments. —

But to Evidence the Fallacy of this upstart Notion; it is as manifest as the Sun in his Meridian Brightness, that Terms really defective in these and such like Cases, can never be possibly supplied by any the best Meanings and Intentions whatsoever: a few Instances will be sufficient to prove this to the common Understanding of any Lover of Truth: Thus for Example,

The Church of *Rome's* declar'd *Meaning and Intention*, publish'd in her Council of *Trent*, is, to administer the whole Sacrament of Christ's Body and Blood to her Laicks, in One Species only; this One Kind only, is *Defective* of what the Institution requires for that Purpose; and therefore, none but a Papist will grant, that the declared *Meaning and Intention* of that Church, supplies the Defect of that Ministration; for 'tis fact, the Laicks do not receive the whole Sacrament of his Body and Blood.

The Presbyterians and other Anti-Episcopalians, declare, that they *intend and mean*, to have, and convey Christ's *Commission* to minister in Holy Things; but the external Means by which they pretend to have and convey this Commission, are Defective, their attempted Ordinations are not by Bishops, they have not therefore Christ's Commission; and consequently their Meaning and Intention does not supply the Defect of the Means, they make use of to obtain and convey that Commission.

So again, if a *Jewish* Priest under the Mosaic Dispensation, *meaning and intending* to offer an acceptable Sacrifice to God, had attempted to do so, by offering a defective Lamb, *viz.* Blind or Lame, his Meaning and Intention would not have cured the Lamb of its Blindness or Lameness; these Blemishes, these Defects would have been still the same, and his Sacrifice, therefore an Abomination to the Lord, whose Institution of Sacrifice required a Lamb *without Blemish*.

In short, God has given us sufficient Warnings, against mocking him with *Defective External Ministrations*, tho' attended with the most plausible pious *Meanings and Intentions*; He makes no Proviso's for such Meanings; " *If ye offer the Blind for Sacrifice is*  
" *it*

" it not Evil? And if ye offer the Lame and Sick, is it not Evil?  
 " Offer it now unto thy Governor, will he be pleased with thee, or  
 " accept thy Person? saith the Lord of Hosts." Mal. 1. 8.

His Judgments have been made abundantly manifest against such defective Ministrations, in the Cases of *Nadab and Abihu's strange Fire, Saul's Sacrifice, Uzzah's Attempt to support the Ark, &c.* notwithstanding all the *pious Meanings and Intentions*, that might have been pleaded in their Behalf. I have abundant Reason to be thus large, and I have much more to say, against this Novel Invention of Men, because you know 'twas started in *October 1730.* by *Private Judgment*, and 'tis to be feared will be of mischievous Consequence to the Truth and Integrity of God's Worship in the Church of Christ, if so odd and ungrounded a Scheme should be admitted.

But as for a *Trimming* Liturgy, a Liturgy that Trims between Truth and Falshood in the Necessaries of God's Worship, 'tis so exactly like Infidelity it self, that it regards Orthodoxy of Practice, *no more* than it does the Opposite Heterodoxy; 'Tis such a *Laodicean* lukewarm Monster, that no Church in the World will own it to be her Offspring; for, what Church will acknowledge herself to be guilty of that base Disregard and wretched Carelessness for the Truths of God, and their Preservation? For which Kind of Tepidity our Blessed Saviour reproves the Bishop of *Laodicea*, with the Addition of a Terrible Threat, saying,  
 " I know thy Works, that thou art neither COLD nor HOT: I would  
 " thou thou wert COLD or HOT. So then, because thou art LUKE-  
 " WARM, and neither COLD nor HOT, I will Spue thee out of my  
 " Mouth. Because thou sayest, I am RICH, and increased with  
 " Goods and have need of nothing: and knowest not that thou art  
 " Wretched and Miserable, and Poor, and Blind, and Naked," &c.  
 Rev. III. 15, 16, 17. Much less will any Church own, that she establishes Iniquity by a Law, which she certainly does, when she composes a *Trimming* Liturgy in Favour of Heterodoxy, or in Condescension to the false Notions of the Enemies of *Liturgick Necessaries*, and procures for it a *Legal Establishment*.

But, Thanks be to God, that his Divine Providence in the Years 1717. and 1718. made some Bishops the happy Instruments of providing BETTER THINGS for the Church, by their Primitive Catholick Declaration then made, and by their Pious Provision for the EXPRESS *Primitive Catholick* Ministration of NECESSARY Liturgick Truths, in the Publick Worship of God, at that Time establish'd by them; whereby we are preserved from the Slavery of confiding in a *Popish Intention of the Priest* for the Orthodoxy of our Worship; and our Zeal for God's Glory and his Church's Edification, in the MANIFESTATION of his NECESSARY TRUTHS, is kept alive and saved from dwindling into

into that *Laodicean* Lukewarmness and Indifferency which God abhors.

§. V. And now let us see how Conformable and Consistent with all this, is your Letter of Thanks and Commendation to the Author of "*two Discourses, &c.*" Printed ( I am told at *Newcastle* ) Anno M, DCC, XXXII.

§. VI. The Beginning of your Letter at *pag. xxvi.* of his Preface, to pass by your Compliment for his *kind Method*, which would have been much K I N D E R to the Church and more agreeable to Truth, if his Method had taken the EXPRESS Ministrations of the Primitive and Universal Church, for the Guidance and Direction of *his Private Judgment*; to pass by this, I say, you first acknowledge, as to the established Office, *viz.* of the Church of England, "*These Things*" [ namely the Mixture, Prayer for the Faithful departed, the Oblation and Invocation ] "*are not there so clearly expressed as might be desired.*" This shews, that the Facts of 1717, and 1718, and your own Writings, are still struggling for a Prevalence upon your Mind, in favour of the *Express Ministration* of "*these Things*"; but still, here is lurking a Snake in the Grass, an Insinuation, that "*these Things*"; are in some measure EXPRESSED in that Office, when in Fact they are not there EXPRESSED at all; this is a *Negative* of the Truth of which, any honest Man's Eyes will convince him upon the first Sight of that Communion Service; and your own immediately following Words, confirm this: for, say you, " V E R Y M A N Y "*of those who have declared their Assent and Consent to it, and have always used it, have not found some at least, IF ANY of these Particulars therein, we hope we may be also excusable for not discovering them to be there.*" Here are V E R Y M A N Y Learned Clergy Men, who must well know the Contents of the Book to give their Assent and Consent to it, and whose Quickness and Sharpness of Sight is not at all inferior to that of your Author, who have not found "*these Particulars*" in their Liturgy. What's the Matter? 'Tis not for want of Sight or Understanding, I hope; nor can it be charged upon their shutting their Eyes, and never making Use of their Understanding; for even the " W E " (you join with them) who for many Years together have been industriously using our Eyes and Understanding to find these Things, are by you termed, "*Excusable for not discovering them to be there;*" So that, the Non-discovery must be owing to their Absence, or Non-appearance there, which is the same thing: Nay, to make the very best of the Matter, your own saying, N O W, after all our industrious Seeking, that they are not "*so clearly expressed as might be desired,*" shews, that their Darkeness and Obscurity falls short  
of

of that *necessary Light*, whereby the reasonable Desire of the Church should, [according to the Canons of the Holy Ghost] be fulfill'd and illuminated, to the *Glory of God*, and *her Edification*; for, the Church has nothing more to DESIRE *than this*, in any of the Sacerdotal Ministrations: and when this is not provided as it ought to be, the Governours of the Church are bound to amend it, by making "*these Things*" to be "*so clearly expressed*."

§. VII. In *pag. xxviii.* speaking of "*these Things*" you declare yourself to be of the Number of those who "*still do believe them to be NECESSARY.*" Since then they are NECESSARY, 'tis evident, that they ought to be *Manifestly* and *Expresly* ministered; for, these Necessaries of Liturgick Worship, were never otherwise Ministered by the Primitive and Universal Church; and indeed any Attempt of Ministering them *otherwise*, is an Advancement of *Modern Private Judgment*, above, and superior to, the Wisdom and Judgment of the Primitive and Universal Church; an obscuring and hiding, and consequent endangering the Loss of *necessary Truths*; a robbing God of *his Glory*, and the Church of *her Edification*, the two Gospel Designs and Ends of all Publick Christian Ministrations.

§. VIII. You tell your Author, in the same *page*, concerning the Church of *England*, and her retaining these *Necessaries* in her present Liturgy, that he has proved,

"*That she has so well provided for them, that without wresting, her Words, she may very fairly be understood to have them all.*"

This, under Favour, is nothing but the Dictate of your *Private Judgment*, not at all directed and regulated by the *Practice of the Primitive and Universal Church*. While your Judgment forms it self according to that unerring Pattern and Example, you judge well; but when you vary from that safe Direction, we are not obliged to follow you, in such important Matters: That Gentleman's Book has not at all prov'd, what you say he has; He has uttered his own PRIVATE JUDGMENT indeed, which is of no AUTHORITY in this Case; and he has made some *fruitless* Attempts to find Arguments for his Purpose; but, that he has not proved it, is very manifest, by duly comparing his Endeavours, with the *Publick Authentick Acts themselves* of the Church of *England*; and those Acts, with the *Practice of the Primitive and Universal Church*. This is the only Rule, by which to form a *Right Judgment* of what any the best Writer affirms she has provided for, in her Liturgy; Those Acts and that Practice laid together, do plainly prove, that she has not at all provided for those  
Usages,

Usages, but really rejected and thrown them out of her Liturgy; as, God willing, shall be proved hereafter; and consequently, that your Author's Attempt to prove that she *has them all*, is no more than his own ungrounded Fancy, which is destitute of any real Argument to support it.

A very judicious and learned Clergy-man of my Acquaintance, who does not make Use of our Office, gives this just Character of your Author's Performance: Says he, "*The best Judgment I can pass upon*" it "*after having considered it very impartially, is, That it is more Cunning, than Judicious; more Politick, than Pious; more Puzzling, than Convincing.*"

§. IX. 'Tis pity to see how fluctuating and uncertain, even to Inconsistency, you are in this Matter; for first, you say, "*These Things are not there*" (id est, in the Church of England's Liturgy) *so clearly expressed as might be desired*" as in my 6th Section; and now, "*she may very fairly be understood to have them all;*" then again, pag. 30. we shall find you affirming, that "*whether they are, or are not provided for*" ——— "*is a Matter has not yet been determined, by a sufficient AUTHORITY, such as those who live within the Pale of the Church of England, and therefore owe Obedience to her Authority, are under Obligation to acquiesce in.*" Thus, according to you, the Church of England, "*may very fairly be understood to have them all*" in her Liturgy; but they "*are not there so clearly expressed as might be desired*" nay, that "*they are*" there provided for, "*has not yet been determined by a SUFFICIENT AUTHORITY.*" The beautiful Harmony and Consistency of this, shews it self; and by this last Clause you, in Effect, tell us, that consequently your Author's Performance is of *no sufficient Authority* to determine, that these Things are in that Liturgy.

§. X. But, since you give us your Word, [from Spring Grove, Nov. 8. 1731. the Date of your Letter to your Author] "*That without wresting her*" [the Church of England's] "*Words, she may very fairly be understood to have them all,*" viz. all the said four Usages; I must remind you, and inform my Brethren, of one very great Secret, which never was committed to my Breast by Way of CONFESSION not to be divulg'd; and therefore I shall not be guilty of any *Sacrilegious Breach of Trust*, if I lay it open to the whole World; Nay, I believe I shall do the Church good Service, by giving her a Caution against reposing her Confidence in the *modern meer Private Judgment of any Man whatsoever*. And the Secret is this; that in so short a Time as but four Months and 19 Days after your said Letter of Commendation, you wrote another Letter to a Friend in London, dated 27 March 1732, wherein

wherein with abundance of Freedom, relating to the four necessary Usages, you disclose to him, a very frightful Opinion which you entertain in Discommendation of the Church of England, viz. "That her Endeavour has been to TRIM, and not to declare positively in this or some other Matters, but to word her Liturgy and Articles, so as they might be interpreted different Ways." These are your very Words: and, not content with this, you write to the same Friend another Letter, dated 22 April 1732. in Vindication of your "charging the Church of England with TRIMMING," which your said Friend had told you was "AN HEAVY CHARGE." You therein tell him, "The Thirty-nine Articles were drawn up to please the Calvinists," and shew how, in your Opinion, "those who differ from the Calvinists may fairly subscribe, and interpret them in a more orthodox Sense," particularly in the 17th Article of Predestination: And thus you represent that Church as TRIMMING in her 39 Articles, and then teach the Art of Trimming to those who may be called upon to subscribe them. Then you proceed "to the Communion Office, and the four Points, and shew (as you say) how SHE TRIMMED as to them." This you ATTEMPT to do very largely, too long for me here to recite: You charge her with Trimming in these Things from the second Reformed Common Prayer Book to the Review, Anno 1662, and to this Day you say "She trims still." Your Words are, "As to the Mixture and Invocation she TRIMS still." — "And as to Prayer for the Faithful departed, she added a TRIMMING Clause to the Prayer for the Church Militant." — "So worded as to give no Offence to those who looked upon ALL PRAYER for the Dead to be Popery." This is a frightful Character, as I have observed at the latter End of my IVth §, and is so scandalously *Latitudinarian*, &c. that my Charity will not let me believe it; and no Man who bears any the least Respect for the Church of England will allow of it: She herself doubtless would never own, and upon Trial will disclaim, this heavy Charge, and therefore the Accusation is nothing but the Result of your *Private Judgment*; for, her *publick authentick Acts* shew her to have more Sincerity, and that she is but on one Side of the Questions, and that she does not Trim, but declare and practice in *Disallowance* of all these Things. Unaffected Ignorance and Mistakes, where there is Sincerity, carry a better Face, and are more pitiable and excusable in the Sight of God and Man, than affected and designed Trimming between Truth and Falshood, where there is the Knowledge of the Truth; the first is likely to be reclaimed upon better Information, but the latter seems to be irreclaimable, while it knows the Truth, and yet deliberately favours, encourages, and establishes Error and Falshood.

Upon

Upon the whole, this is very remarkable, that how much soever you in Print commend your Author, and his Attempts to prove the Perfection of the Establish'd Liturgy; yet after all this, you seriously bring forth, and in earnest privately own to your Correspondents by Letter, the *prevailing Sentiments* of your Mind, that this Liturgy, even as to the great Necessaries contended for, is a *Trimming Liturgy*, and consequently your and your Author's late Schemes to reduce us back to the Use of that Liturgy, without amending it, are only Schemes to make us part with an honest sound Catholick Liturgy, which manifests the Truths of God, in exchange for what you yourself call and believe to be a *Trimming Liturgy*; and which, if such, dishonestly obscures, hides, and obstructs the Manifestation of those Truths, to the Encouragement and Increase of the contrary Errors and Heterodoxies.

§ XI. You attempt to prove, that the Church of England does not prohibit the *Mixture*: Your Aim at an Argument is this, *pag. xxviii.* "*Tho' it was particularly and expressly ordered in the first Reformed Liturgy, and left out of the second, and by Exclusion of that Order in the second Liturgy may SEEM TO BE PROHIBITED; yet most certainly it was not; for in the very same Rubrick was an Order for the Priest to place the Bread and Wine on the Altar, and that Order was also excluded at the same time, and no Order at all left in that Liturgy for the Priest or any one else to place any Bread and Wine there: Yet surely no one will say that the Priest was thereby PROHIBITED TO PLACE IT THERE, as he had been ordered to do BY THE FIRST LITURGY. And if, notwithstanding this Exclusion, or rather Omission of the whole Rubrick, the Priest was not prohibited to place Bread and Wine on the Altar, neither was he prohibited to place there such Wine as he had been ordered to do, that is, Wine mix'd with Water.*" Thus far you. And the Answer to this is, That here is nothing but a Fallacy; for, the second Liturgy, and all the following Liturgies to the last Review, do necessarily and unavoidably suppose the Bread and Wine to be on the Communion Table when the Priest prays there;

" Grant that we receiving THESE thy Creatures of Bread  
" and Wine, &c.

For how should he call them THESE, if they were not there before him; consequently, the Liturgies necessarily suppose some body, either Priest or Laick, must place them there, for they could not place themselves, and therefore to be sure the Priest was no more prohibited than any other Person; but the Case

is not the same as to Water, in these Liturgies; there is not one Word in any of their Rubricks, or Prayers, or Exhortations, that does but so much as suppose *Water mix'd with the Wine*; the Mixture was a *Rite or Ceremony order'd by the first Liturgy*; the second and following Liturgies *excluded this Rite*; and the Acts of Uniformity prohibit any other Rite or Ceremony than what is in these latter Liturgies, therefore the Acts of Uniformity prohibit *the Rite or Ceremony* of making the Mixture: Nay more, so particular are those Acts, [See 1mo Eliz. & 14mo Carol. II.] that they prohibit to "*use any other Rite, Ceremony, &c. openly or privily,*" whereby even the Rite of *private Mixture* is forbidden.

§ XII. But notwithstanding, you say, "*Bishop Andrews and others mix'd, &c. pag. xxviii.*" What then? Is it any thing strange for Bishops and others to act contrary to the Laws of their own Church, when they have a Mind to follow the Laws of the Catholick Church? Nay more, are there not many Instances of Bishops and others breaking thro' the Rubricks of their Church, without any such View? This does not prove, that their particular Church allows them by her Laws to do so, tho' she takes no Cognizance of it, for want of Informers and Prosecution: Besides, Bishop *Andrews*, and all those others you speak of, are not the Church of *England*, and therefore theirs are none of her Acts, and consequently not at all to the Purpose.

§ XIII. You have another Aim to prove that the Mixture is not prohibited; and 'tis by this Fallacy, *pag. xxix.* "*In the Language of the Church, Wine so mix'd, was nevertheless call'd by the BARE NAME OF WINE, and was so called by the first Liturgy, in the Order to set Bread and Wine on the Altar, tho' Water by EXPRESS ORDER had been mix'd with it: And if an Order for the Priest to set Bread and Wine on the Altar was THEN no Prohibition of the Mixture, an Order for the Priest to place Bread and Wine on the Table, can be no Prohibition of it Now,*" viz. in the present Book. How wonderful is this Pretence of an Argument! It justly deserves the Name of a Fallacy, when every body that will but look upon the two Rubricks, viz. the first and the present, will immediately see that they are unlike, and not agreeable with one another; and that therefore 'tis fallacious to pretend to argue from the first in favour of the latter: For, the Rubrick in the first Liturgy orders the Priest to put "*the Wine into the Chalice,*" — "*putting thereto a little pure and clean Water:*" "*And setting forth the Bread and Wine upon the Altar, &c.*"

[Collier's Collection of Records, N<sup>o</sup> LIX. Eccles. Hist. Vol. II.]

Here

Here the Language of the Church is evidently of a two-fold Signification, in the Use of the same Word WINE: The first Word *Wine* is spoken of, before and without any previous Order for mixing, and therefore is WINE UNMIX'D, and so would have remained unmix'd, if no Mixture had been enjoin'd; but the Mixture is immediately after expressly ordered, and therefore the Word WINE next following the Mixture, must necessarily be that WINE MIX'D: So that, the first Part of that Rubrick is of *Wine unmix'd*, because of no Order yet for mixing; and the latter Part of that Rubrick is of *mix'd Wine*, because it was just before expressly ordered to be mix'd. The rational Conclusion then from this Rubrick is, That when the Church of *England* in her Communion Service speaks of the Sacramental Wine, having not at all appointed it to be mix'd before, she then speaks of *Wine unmix'd*; and when in her Communion Service, she speaks of the Sacramental Wine, after she has expressly ordered it to be mix'd; then she speaks of *Wine mix'd with Water*, tho' she speaks of it only by the Word WINE, because WINE is the largest Quantity of the Composition. This is the true State of the Case in the first Reformed Liturgy; but the Liturgies after this, particularly since the last Review, have nothing of this Advantage; for, the Rubrick, since that Review, is only this, "*When there is a Communion the Priest shall then place upon the Table so much Bread and WINE as he shall think sufficient.*" There is no Order before this, for mixing THE WINE with Water, therefore this Wine is not mix'd; (as we observ'd just now on the first Part of the old Rubrick:) there is no Order afterwards for mixing this Wine with Water, in any Part of this Rubrick, nor indeed in any other Rubrick whatsoever; therefore the Wine before spoken of still *remains unmix'd*. Thus this Rubrick is dissimilar, and altogether unlike the old one, and therefore no Argument can be drawn from the old Rubrick in favour of the New; the new Rubrick rejects and throws out the Order of the old Rubrick for mixing; therefore the new Rubrick speaks of no other than *unmix'd Wine*: The Convocation that made this new Rubrick, and thereby appointed the *Rite or Ceremony* of placing *this Wine* upon the Table, procured a Law of the State, prohibiting to "*use any OTHER RITE, CEREMONY, &c.*" — "*openly or privily,*" [1mo Eliz. & 14mo Carol. II.] consequently, this new Rubrick, in Conjunction with the Law of the State, prohibits the *Rite or Ceremony* of mixing the Wine with Water *openly or privily*.

In short, when we are satisfied that a Church orders and practises the Mixture, then we may rationally conclude that when she speaks of this Mixture by the one Word *Wine*, she

does it to avoid Circumlocution, or round-about Language, and speaks of the Whole, by the Name of the largest Quantity of the Composition.——But when we are sure that a Church not only *rejects and throws out* all Order and Rubrick for the Practice of the Mixture, but also *procures State Laws* to prohibit it, then, we may depend on it, that all her Sayings about her Sacramental Wine, amount to no more than her speaking of *unmix'd Wine*. The Difference between this new Rubrick and the old one is so palpable, that it needs no further Enlargement; and therefore I proceed to your next Endeavour.

§ XIV. In *pag. xxix.* in favour of the Church of England's having provided for "*Prayer for the Faithful departed,*" in her present Liturgy; you tell us, that in the second Reformed Liturgy, "*in the Burial Office there remain'd a Petition for them.*" This you do not endeavour to prove, and therefore it is not very material for me to enter any other Argument against your bare Assertion, at present, than what your good Friend the Reverend Author of the *Necessity of an Alteration, &c.* p. 129. has told us long since, *viz.* "*As to the Burial Office, (says he) it may be sufficient to observe, that this does not relate to the INTERVAL between Death and Judgment; that IF IT BE a Supplication for the Dead, it is INCONSISTENT with the exclusive Clause in the Title to the Prayer for Christ's Church; and lastly, that it is no Part of the EUCHARISTICAL SERVICE; so that if we should allow it the utmost Signification*"——"*we should yet stand off from the Primitive Christians, make a Schism in the Sacred Body of our Lord, and divide from the largest and best Part of the Catholick Church.*"

But I have more to say upon this Burial Office hereafter, in Proof, that according to the Publick Acts of the Church of England, it does not in Truth necessarily contain any Petition at all for the Dead.

§ XV. But you'd make us believe concerning "*the Prayer for the State of Christ's Church,*" That "*at the last Review*"——"*a Clause was added at the Conclusion of that Prayer, in which the Dead are evidently commemorated; and if we may believe Bishop Bull, (say you) are prayed for also in the SAME MANNER as they were prayed for in the Primitive Church.*"

Here, before I quote you any further, I must observe, that the Clause you speak of does only "*Bless*" God's "*Holy Name for all*" his "*Servants departed this Life in*" his "*Faith and Fear.*" This is Thanksgiving; then, that there is no Prayer for them, but that the Petition immediately annexed is only  
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for the Living : The Petition is this, “ *Beseeching thee to give us Grace So to follow their good Examples, THAT with them We MAY BE PARTAKERS of thy Heavenly Kingdom.*” This Petition prays for a NECESSARY MEANS to attain a CONSEQUENT END, depending on that Means : The necessary Means is “ *Grace So to follow their (the Departeds) good Examples;*” this necessary Means is therefore only for the Living ; the End of this Means is literally expressed, “ *THAT with them we (viz. the Living) may be Partakers of thy Heavenly Kingdom.*” The necessary Means and the End, therefore, being closely connected by the two Words So and THAT, are unavoidably prayed for in Behalf of none but the same Persons ; the necessary Means is in Behalf of the Living only, the End therefore is in Behalf of the Living only ; so that, the End here is, that they enjoying the Kingdom of Heaven, we may be Partakers with them in that Enjoyment ; for, we shall see by and by, that this Church teaches, their Souls go straitways to Heaven, and need no Prayer. [*Vide 3d Part of the Homily of Prayer.*]

If any one will deny this, and affirm, that the End prayed for, is in Behalf of the Departed as well as the Living ; then, according to him, our following the good Examples of the Saints departed, must be the *necessary Means* of their being made Partakers of God’s Heavenly Kingdom ; which I am sure is false Divinity ; for, at this rate their final Happiness stands upon a very precarious and uncertain Foundation, if our following their good Examples must be the necessary Means for their procuring thereof. We are not therefore bound to believe Bishop Bull’s private Judgment, if he says, as you say he does, that in this Clause the Dead are prayed for “ *IN THE SAME MANNER as they were prayed for in the Primitive Church.*” It is astonishing that you, of all Men, should say any such thing, when your serious Thoughts (communicated in a Letter to your Friend, concerning this very Clause, the 22d of April last) are, that this is “ *A TRIMMING CLAUSE,*” — “ *so worded as to give no Offence to those who look’d upon ALL PRAYERS FOR THE DEAD to be Popery;*” when you also have shew’d in your *Collection of Liturgies*, and every one that knows the Primitive Church, knows, that she never TRIMM’D, but *prayed expressly for the Dead*; that this was HER MANNER of praying for them ; and consequently this Assertion of that Clause’s praying for them “ *in the same Manner*” is directly contrary to the Truth, so long as the Church of England does not either in that, or any other Petition whatsoever, *expressly* pray for them.

What you say of the “ *Knowledge*” of that Bishop, and his Acquaintance with several of the Reviewers, is nothing to the Purpose ; you might with as good a Grace have referred us to

his Learning and Knowledge, for his *Notions and Practice as to Loyalty and Civil Government*; these are but poor Pleas; our Religion itself, at such a rate, must be as various and changeable as are the Opinions of learned Men; and this would make it monstrous! but Thanks be to God we have a more certain Rule to guide us, the Holy Scriptures, and consentient Doctrine and Practice of the Primitive and Universal Church; Bishop *Bull's Private Judgment*, when brought to the Trial by this Rule, is found to be under a Mistake—and as to his own Church's Practice, his Opinion (how learned soever he was) *is no Act of the Church of England*; other Bishops of a contrary Opinion to his, are no more to be disregarded upon the Account of Learning and Knowledge than he was: Bishop *Bull* thought the Church of *England* ought to have Prayers for the Dead, and his Opinion of her Goodness made him think she has them; but his thinking and saying do not prove that she has, when her publick Acts demonstrate that she has not. So on the other side, the late Bishop *Burnet's* Opinion of her Constitution is, that “*in this of praying for the Dead*” she has “*DEPARTED from the Practice of the Antients.*” [See his *Exposition of her 39 Articles*, pag. 225.] Bishop *Burnet's* Learning and Knowledge sure were sufficient to see the Truth of her Constitution; but his bare Opinion also proves nothing; her publick Acts have the Truth of the Matter, and must be the Touchstone by which to try the contrary Opinions of these two Bishops: By this Trial Bishop *Burnet* is found to be in the Right in his Opinion, and Bishop *Bull* to be in the Wrong: And so I leave at present your Article of Prayer for the Dead.

§ XVI. You say but very little for the Church of *England's* having the Catholick Invocation to bless the Elements, but only refer us to “*Dr. Comber and others,*” who interpret the Words, “*Hear us, O merciful Father, &c*” to the Sense of that Invocation, pag. xxix. And can you seriously commit us to the Guidance of this Doctor in so important a Matter? A private Priest, whose well-known Doctrine about the Christian Duty of Loyalty, is a frightful Encouragement to support and uphold all successful Rebellions against rightful Princes? [See his Precious Orthodoxy, in his *Doctrine of Allegiance*, in his Discourse on the Offices for the 5th of November, 30th of January, and 29th of May, printed 1696. and more particularly in p. 220. of that Book.] Such Teachers would bring a Disreputation upon the very Articles of our Christian Faith, if they were not better supported than by their *Dogmatical Private Judgment*. Away then with such false Guides, and let us attend to the Primitive Church, who never called upon God but in Ex-  
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*press Terms*, to make the Elements to be the Body and Blood of Christ. She used no *Trimming Invocation*; she was honest, plain, full, and *express*, and had nothing of that fallacious Manner of Worship in this Instance, wherewith your Letter to your Friend of the 22d of April last, seriously and deliberately charges the Church of England with relation to her Prayer "Hear us, O merciful Father, &c." That "as to the INVOCATION she *Trims still*." This Trimming, according to your said Letter, speaking of the Calvinists, was "to satisfy them," ——— and "to be made agreeable to" their "Doctrine", which we know (and I hope you think) to be Heterodox in this Matter. And therefore 'tis our Security to adhere to the Primitive Church's *Express Invocation*, to protect us from the Malignity of what your cool Thoughts prompt you to declare, is but a *Trimming Invocation*, and consequently a Favourer and Promoter of Heterodoxy.

§ XVII. As for the true Christian Oblation and Sacrifice of Christ's Representative Body and Blood to his Father, you have not one Word to say about it; you seem to have drop'd or forgot it, though we have contended for and practis'd it these 15 Years, according to the Example and *Express Practice* of the Primitive and Universal Church. But instead of this, you refer us to the Arguments of "Bishop Hicke, Mr. Laurence, and others," for an Oblation of Bread and Wine when the Priest places them on the Altar——But this you very well know, is only the Offering of UNCONSECRATED ELEMENTS, [which the Greek Church calls the first Oblation, and] which is not the great Oblation or Offering of Christ's Representative Body and Blood; and consequently, the Oblation you speak of is utterly foreign to the Sacrifice contended for.

As for Bishop Hicke he never has prov'd, nor could he ever prove, that the Church of England has this Great Christian Sacrifice of Christ's Representative Body and Blood.

And as for Mr. Laurence a Laick Anno 1712, in his Book entitled, "The Bishop of Oxford's Charge consider'd" he has used Arguments which he thinks do prove the Oblation of the Unconsecrated Bread and Wine; But as to any of his Attempts in that Book, to prove that the Church of England offers to God the Father, the Sacrifice of Christ's Representative Body and Blood; upon his serious Review of that Church's Publick Authentick Acts, and his attentive comparing of them with the manifest Practice of the Primitive and Universal Church, relating to This Great Sacrifice, he looks upon those his Attempts to be only the Result of his Laick Private Judgment; that, now better inform'd, he finds they fall short of good Argument to

prove this great Point, of the Church of *England's* offering the Sacrifice of *Christ's Representative Body and Blood*; That her want of a Prayer of Oblation wherewith to offer this tremendous Sacrifice, as the Primitive and Universal Church offer'd it, abundantly shews the Insufficiency of his seeming Arguments to that Purpose; and so he acknowledges and desires me to declare for him in this publick Manner; *and that he* thanks God for the Evidence and Example of the Pure Primitive Church, by which his *Private Judgment* is now better directed, and happily prevented from misleading him, with relation to this and other GREAT NECESSARIES of Liturgick Ministrations, which are of too exalted a Nature, and their INSTITUTION (DIVINE) of too binding an Obligation, than to be so tamper'd with by modern human Fancy, and Novel *unprecedented Schemes*, as will certainly obscure and darken the Brightness of their Glory, hide their excellent Beauty, render them *imperceptible*, and *undiscoverable*, and consequently make them to be so miserably neglected, laid aside and rejected, as if they were of no Value and Obligation to the Priests and People in the Church of Christ.

§ XVIII. And now, after all you have offer'd, in Commendation of your Author's Performance, and to recommend what your last Opinion calls a TRIMMING LITURGY; like a Man in Suspence and Uncertainty, you say, "*Much then has and may be said Pro and Con with regard to these four Points, whether they are, or are not provided for in the Establish'd Liturgy, and is a Matter has not YET BEEN determin'd by a SUFFICIENT AUTHORITY, such as those who live within the Pale of the Church of ENGLAND, and therefore owe Obedience to her Authority, are under Obligation to acquiesce in. The Convocation is undoubtedly the most proper Judge to determine this Controversy, but that has not been permitted to act since the last Review, which was 70 Years ago, and for ought any one knows it may be 70 Years more, before it will be legally permitted to Act again.*" p. xxx.

Now Sir, for you to say that this "*Matter has not yet been determin'd by a SUFFICIENT AUTHORITY,*" &c. shews, either that you forget 'twas determin'd the 19th and 20th of December 1717. See p. 4, 5, 6. or else that you disown the Sufficiency of that Authority by which it was then determin'd; If you forget that it was then determin'd, I now remind you of it; *vid.* p. 4, 5, 6. If you disown the SUFFICIENCY of the Authority, then consequently you sink so low, as to think, either that the Persons who then determin'd it were not Orthodox Catholick Bishops; or else, that Orthodox Catholick Bishops

Bishops have not SUFFICIENT AUTHORITY, to determine where and when the *Necessaries* of Publick Worship are wanting; and to supply That want by appointing the Manifest express Ministration of those *Necessaries*. Take which of these you please, you will fall under a *Mistake*; for the Determiners were Orthodox Catholick Bishops; and such Bishops have *Sufficient Authority* to make such Determination; otherwise, the Powers of Orthodox Episcopacy are not sufficient to supply the Spiritual Necessities of the Church, which is a great Absurdity.

§ XIX. But you would have this "*Sufficient Authority*" to be "*Such as those who live within the PALE OF THE CHURCH OF ENGLAND, and therefore owe Obedience to her AUTHORITY, are under Obligation to acquiesce in.*" Here is an Ambiguity; you don't declare what is "*the Pale of the Church of England,*" If you mean the Large extended Pale of the Church of England incorporated with the State; why then this Church and State conjunctly have by their Publick Acts determin'd, that these Points are *not in the Liturgy* of the Church of England, witness her *Homilies, Common Prayer Book, 39 Articles of Religion, and Acts of Uniformity*; But if you mean the little contracted Pale of what some call the Church of England, even here also it is determined by the Orthodox, that the four Points are not in that Liturgy: So that, all who live in the Pale of the Church of England, (as you express it) whether the extended or contracted Pale, are obliged to acquiesce so far, as to agree that they are not there, and then to act accordingly: But to be more particular on this Matter:

§ XX. You say that "*the Convocation is undoubtedly the most proper Judge to determine this Controversy:*" It must be remember'd "*this Controversy*" is, Whether these four Points "*ARE OR ARE NOT PROVIDED for in the Establish'd Liturgy:*" And you seem to have no present Hopes of having such a Convocation as you mean. No matter, we need not be concerned for the want of one to determine this Controversy; for, the last Convocation, *viz.* that which you speak of, which sat by King Charles II's Commission or Mandate 70 Years ago, has done this sufficiently to our Hands already in "*the last Review.*" For, that "*King's Letters were read for a Review of the Common Prayer*" to that Convocation, "*and a Committee was appointed for that Purpose.*" [Collier's Eccl. Hist. Vol. II. p. 886.] "*This weighty Business (of the Review) engaged the whole Synod,*" from November 21, "*till December 20, when the Book of Common Prayer, revised and amended,*" (as the Historian says)

says) "*was approved and signed by all the Members of each House,*" *ibid.* p. 886. This is the present Common Prayer Book of the Church of England. The Convocation, we see, did not hurry in this Matter, they spent no less than four Weeks about it, and therefore 'tis rational to suppose, that such a *careful and industrious Assembly* did review the precedent Acts of Convocation relating to the Reformed Common Prayer Book, and that consequently, they could not but see what was ordered in the first Reformed Common Prayer Book of the second and third Years of King Edward VI. For Brevity's Sake, I call this the *first Book*, and that which was established by this Convocation, the *last Book*.—Now then,

*First*, This Convocation saw the Acts of the first Reformed Convocation, and that thereby the *Mixture* was ordered in the first Book; this first Order they rejected; the *last Book* they established without that, or any Order for the Mixture: This is the *Convocation's Book*, examine it throughout, there is *no Mixture*; and therefore the Act of Convocation, which is the Book itself, "*signed by all the Members of each House,*" determines the *Mixture is not there* "*provided for in the present Liturgy.*"

*Secondly*, This Convocation saw, that the Acts of the former Reformed Convocation ordered *Prayers for the Faithful departed* in the first Book; they rejected all those Prayers in establishing the last Book; moreover all the Members of this Convocation subscribed the 39 Articles of Religion, and thereby owned the *Doctrine of the Homilies*, which are established by the 35th of those Articles; The Doctrine of the Homilies is against *all Prayers for the Dead*, whether falsely supposed to be in the feign'd *Popish Purgatory*, or rightly supposed not to be there: For, the third Part of the Homily concerning Prayer, does of set Purpose treat "*of that Question, WHETHER WE OUGHT TO PRAY for them that are departed out of this World or no?*" And the Homily asserts, that "*we have no Commandment so to do;*" this it says as to the general Question—and it gives this following as the Reason why, "*For (says the Homily) the Scripture doth acknowledge but two Places after this Life: The one proper to the Elect and Blessed of God, the other to the Reprobate and Damned Souls.*" The Homily repeats this again as the Reason, and says, "*as the Scripture teacheth us let us think, that the Soul of Man passing out of the Body, goeth STRAITWAYS EITHER TO HEAVEN OR ELSE TO HELL, whereof the one NEEDETH NO PRAYER, the other is without Redemption.*" And towards the Conclusion it exhorts, "*Let us not—dream—of Prayer for the Souls of them that be dead, but let us—pray—for all Men living.*" And speaking of the Communion, the Homily concerning the Sacrament says, "*We must then take*"  
"*heed*"

"heed———lest applying it for THE DEAD, we lose the Fruit  
 "that be alive." All the Members of this Convocation sub-  
 scribed to this Doctrine, by subscribing to the 39 Articles, one  
 of which asserts, that THE BOOK OF HOMILIES doth contain a  
 godly and wholesome Doctrine (Article 35). This Convocation  
 established and determined the last Book consistently with their  
 own Subscription to the Wholesomeness of the Homily Doc-  
 trine; and therefore agreeably with this Doctrine against all  
 Prayer for the Dead: For, 'tis uncharitable to charge this *grave*  
*Assembly*, with the wretched *Inconsistency* of making this *last*  
*Book* to contain any thing *contrary* to the other standing Acts of  
 their Church, and their own Subscription to those standing  
 Acts; and therefore this last Book which they established, is,  
 (consistently with those Acts and Subscriptions) without any  
 Prayers for the Dead: Look and examine, throughout the  
 whole Book, there is not so much as one Prayer for them, as  
 they were prayed for in the Primitive Liturgies, and in the  
 first Reformed Liturgy. If the *Private Judgment* of any Man  
 surmises and teaches, that this Convocation has provided such a  
 Prayer for them in the last Clause, which they have added to  
 the Prayer for the whole State of Christ's Church; and also  
 in one of the Prayers of the Burial Office; the publick Act of  
 the Church of *England*, and all the Members of that Convo-  
 cation, having subscribed to it, are sufficient Testimonies against,  
 and just Corrections of, that Man's *Private Judgment*; For,  
 bring this Matter to the Test thus; *Private Judgment* says,  
 That the Clause and the Burial Office Prayer, are such Prayers  
 for the Faithful departed: The publick Act of the Church of  
*England* says, as I have observed before, that the Soul of such  
 "*passing out of the Body goeth straitways*"——"*to Heaven*"——  
 and "*needeth no Prayer.*" And further she exhorts, "*Let us*  
 "*not*"——"*dream*"——"*of Prayer for the Souls of them that*  
 "*be dead, but let us*"——"*pray*"——"*for all Men living.*"  
 This is her publick Act, in her Homily aforesaid: As is also her  
 Doctrine in the first Part of her Homily concerning the Sacra-  
 ment, where, speaking of the Communion, she says, "*We*  
 "*must then take heed*"——"*lest applying it for THE DEAD we*  
 "*lose the Fruit that be alive.*" Nothing can be more direct  
 against all Prayer and Offering for the Dead. Now, the Church  
 will not own her publick Acts to be inconsistent with one another,  
 therefore the Church will not acknowledge that the Clause and  
 Burial Prayer, are by her provided to pray for the Dead, it be-  
 ing inconsistent with her Homily Doctrine, which is her pub-  
 lick Act against praying for the Dead; and consequently this  
 Man's *Private Judgment* against the publick Doctrine of his  
 Church is of *no Value*; and his teaching, which accuses her Acts  
 of

of Inconsistency, is to be rejected by all who have any Regard for her Sincerity, and the plain Dealing of her Convocation. I might add to this, that the very Words of the additional Clause before spoken of, will not bear the Interpretation of this Man's *Private Judgment*; as the learned and reverend Author of "*the Necessity of an Alteration*" has very well proved in his 123d and 124th Pages of that Excellent Book, and as I have shewn in the 21st Page of this, and therefore the *Private Judgment* of this Teacher, which infers that the Church and her Convocation (in this Clause) are not only guilty of Inconsistency, but Nonsense too, is the more heinously aggravated and insufferable; from all which it follows, that the present Liturgy being the *Act and Determination* of that Convocation, since 'tis "*signed by all the Members of each House,*" without any Prayers therein for the Dead; determines Prayers for the Dead are not "*provided for in the present Liturgy.*"

Thirdly, This Convocation saw in the *first Book* a determinate Invocation, that the Father would "*with*" his "*Holy Spirit and Word vouchsafe to bless and sanctify*" his "*Gifts and Creatures of Bread and Wine, that they may BE UNTO US the Body and Blood of*" his "*most dearly beloved Son Jesus Christ.*" This was the publick Act of the first Reformed Convocation, agreeably with our Lord's own Act and Institution, and the consentient Practice of the Primitive and Universal Church. This latter Convocation rejected the determinate Invocation, and established the last Book, without *this determinate Petition*, and in fact without any other Petition, that the very BREAD and WINE themselves may BE UNTO US THE BODY AND BLOOD of Christ: The Prayer now, is no more than that "*we receiving*" the "*Bread and Wine, &c.—may be PARTAKERS of his most Blessed Body and Blood.*" Now, the same Convocation teaches in this latter Book, that a Man can "*eat and drink the Body and Blood of our Saviour Christ,*" ——— "*altho' he doth not receive the Sacrament with his Mouth.*" And this, by Means, viz. true Repentance and Faith in, with a thankful Remembrance of, Christ's Death; which Means most certainly are not themselves, in any respect, the *Body and Blood* of Christ. [See their last Rubrick but two after the Communion of the Sick.] If a Man therefore (in the Case there put) should pray, that he HAVING THOSE GRACES, may be a Partaker of Christ's "*most Blessed Body and Blood;*" 'Tis evident, even to a Demonstration, that the Man does not pray that those Graces in him may BE Christ's Body and Blood: Even so, in the Sacrament, the Prayer that we "*receiving*" God's "*Creatures of Bread and Wine,*" — "*may be Partakers of Christ's most Blessed Body and Blood,*" is no Prayer that this *Bread and Wine* may themselves

selves BE in any respect *his Body and Blood*. For, upon Supposition, (but not granting it,) that the Convocation intends by this Petition, to pray, that our *receiving the Bread and Wine*, may be a *Means* of our partaking of *his most precious Body and Blood* in Heaven, which is the most that can be supposed; yet, this falls vastly short of the great Necessary here required by the Institution, because, the Convocation teaches in the aforesaid Rubrick, that there are *Means* of eating and drinking Christ's Body and Blood, which *Means* themselves are *not his Body and Blood* in any respect whatsoever; and therefore, *receiving that Bread and Wine*, as a *Means* of making us Partakers of his Body and Blood in Heaven, does not necessarily, in the Convocation's Sense, determine, that this Bread and Wine received are themselves the *Body and Blood of Christ*; and therefore this Petition does not necessarily and determinately pray, that the Bread and Wine may BE his Body and Blood. But the Institution necessarily and determinately affirms of the Bread, THIS IS MY BODY, and of the mix'd Wine, THIS IS MY BLOOD, after Christ had blessed, *i. e.* pray'd his Father to make them so; he expressly commanded, "DO THIS;" the Bread and mix'd Wine must therefore BE his Body and Blood; the Primitive and Universal Church, and the first Reformed Church of *England*, without the least Tergiversation, Cloak, Covering, or Ambiguity whatsoever, did expressly, determinately, and definitively pray with one Consent, that the Bread and Wine may BE Christ's Body and Blood; We ought not to concern ourselves with the *Modus* or Manner of their BEING so, and therefore Con and Transubstantiation ought to be rejected; yet I am sure the omnipotent Power of the Holy Ghost can and does make them to BE so, infinitely more than in bare Signification, and mere Representation: The Convocation's established latter Book, which is their Act and Determination, has no *such express, determinate, definite* Petition, that the Bread and Wine may BE *Christ's Body and Blood*: This is manifest from the Indeterminateness of their Petition, ("Grant, &c.") as before proved from their own Doctrine, and therefore that Convocation's Act determines, 'tis not provided for in the present Liturgy.

*Fourthly and Lastly*, This Convocation saw, that, by the Acts of the first reform'd Convocation, there was in the first reform'd Common Prayer Book, a Prayer of Oblation, whereby the Sacrifice of the Representative *Body and Blood* of Christ was offer'd to God the Father, immediately after the Priest's pronouncing the Words of Institution, according to the express Practice of the Primitive and Universal Church; which great Sacrifice of *That his Body and Blood*, our Blessed Lord himself commanded his Church to offer; when, after he had said

said of the Bread, **THIS IS MY BODY**, and of the mix'd Wine, **THIS IS MY BLOOD**, he enjoin'd, **This do**, that is, **OFFER THIS**, for a Memorial of me. But the latter Convocation rejected this Prayer of Oblation, and would not admit it to be used immediately after the Words of Institution, but transferr'd it to the Post Communion in the last Book, to be said or *not said*, as the Priest shall think fit, after all have communicated, when it must be **HIGHLY ABSURD** to pretend to offer that Body and Blood, after it has been eaten and drank by the Communicants : For, all Sacrifice must first be offer'd to God, before the Offerers presume to eat or drink of it ; this is manifest from all the Institutions and Practices of Sacrifice ; and thus this great Christian Sacrifice is actually excluded by this Convocation out of the last Book, and this so certainly, that Fact demonstrates, the Communicants do not eat and drink of the Sacrifice or Oblation of *Christ's representative Body and Blood* ; for, 'tis Notorious that the Priest immediately after his pronouncing the Words of Institution, proceeds to the Distribution of the Elements, without offering to God the Father the Sacrifice of that *Body and Blood*. This Act and Determination of the last reviewing Convocation, is exactly conformable to the other Acts of their Church, to which also, the Members of this Convocation did subscribe ; for by subscribing to the 39 Articles, they subscrib'd to the Wholsomeness of the Homily Doctrines (as was before observ'd.) The Homily Doctrines then are these ; In the first Part of her Homily concerning the Sacrament, she teaches with relation to that Sacrament, "**TAKE HEED lest of the MEMORY, it be made A SACRIFICE**;" and again, shewing how we must make Christ our own, and apply his Merits to ourselves, she expressly teaches "*Herein thou needest ——— no other* **SACRIFICE or OBLATION, no SACRIFICING PRIEST, no MASS, no Means established by Man's Invention.**" And in the second Part of her Homily for *Whitsunday*, among her Instances of Popish Inventions, she teaches the Sacrifice to be one, saying "*Christ commended to his Church a SACRAMENT of his Body and Blood, but they have changed it into a* **SACRIFICE, for the Quick and the Dead.**" Thus the Facts of the last Book go Hand in Hand with these Doctrines in rejecting the Sacrifice, the Members of the Convocation subscrib'd to these Doctrines, and the last Book is the Act and Determination of this Convocation ; and consequently this Convocation's Determination is, the present Liturgy without this great Sacrifice, and therefore that it is not "*provided for in the present Liturgy.*"

Some

Some have most strangely equivocated relating to this important Affair; and insinuated, that this Convocation by ordering the Priest to *place the Bread and Wine on the Table*, and in the Prayer for the *whole State of Christ's Church*, to pray that God "*would accept of our Oblations*," in the present Liturgy, has sufficiently provided for the great Christian Sacrifice. But the wretched Fallacy and Deceit of this equivocating Insinuation, are immediately laid open to the honest Understanding of any serious Lover of Truth, who will but look into that Liturgy: For, there he will assuredly find, that when the Priest so places the Elements, they are not yet consecrated into the *Representative Body and Blood of Christ*; he will further as certainly find, that when the Priest prays God to accept our Oblations, the said Elements are not yet consecrated into *That Body and Blood*, in any Respect whatsoever; and this will demonstrate to him, as plainly as any thing can be demonstrated, that this Prayer consequently does not beseech God to accept the Oblation of *Christ's Representative Body and Blood*, which is not in any Respect there on the Communion Table, at the putting up of that Prayer. The Oblations there pray'd to be accepted, are the Bread and Wine, and Money and other Offerings of the People then on the Table, and 'tis as good Sense to say, that the Money and the other Offerings of the People are Christ's *Representative Body and Blood*, as 'tis to say that the unconsecrated Bread and Wine are his *Representative Body and Blood*. I am really ashamed of this equivocating fallacious way of treating Sacred Things. These Oblations now pray'd to be accepted, are no more than the common first Oblations which are offer'd to God, as a Tribute Offering in Acknowledgment of his Sovereignty, &c. out of which the Primitive Church took Part, viz. Some of the Bread and mix'd Wine, and afterwards consecrated them into the Body and Blood of Christ; reserving the rest for other pious and charitable Uses: This *Representative Body and Blood*, was the Great Sacrifice offer'd to God the Father, by the Primitive and Universal Church, as Christ himself commanded; this they offer'd expressly by Prayer, after the first Oblations: This the Convocation has made no Provision for, as before is manifest; and therefore to represent Part of their first common Oblations, viz. *The Unconsecrated Bread and Wine*, as if they were the Sacrifice of the *Representative Body and Blood of Christ*, is fallacious and misguiding to a most extravagant Degree.

Thus I have shew'd as briefly as the Subject will allow me at present, that the Last Convocation which review'd the  
Common

Common Prayer Book, has, by their Authority determin'd that, the four Usages are "*not provided for in the establish'd Liturgy.*"



*The DOCTOR's NEW SCHEME, and it's  
FALLACIES fairly Detected.*

S E C T. XXI.



ND now I am got to your seeking for "*a Judge*" or "*Judges authorized*" as you term it, "*to put an End to*" this Controversy, "*and to declare the Sense of the Liturgy, in whose Judgment we may acquiesce, till the Matter be determined by a legal Convocation,* pag. xxx.

Now because I am well appriz'd of your new Design in thus seeking ; a Design which runs counter to all your Writings upon this Matter ; a Design in favour only of your New Scheme, which is form'd to induce us in effect to believe, That, That which is EMPTY is FULL of the *very Substance* whereof it is Empty ; and that the declared INTENTION of the Priest is sufficient to make up this FULLNESS, tho' no Substance goes along with his Intention, which are Absurdities as great as Transubstantiation itself ; and the Judgment of such Judges who shall pretend to determine for this FULLNESS, will be just of such an *Infallibility and Decisiveness* to be acquiesced in, as are the Judgment and Infallibility of some *Determiners* in the Church of *Rome*, relating to many Absurdities in that Communion ; I must therefore for myself and others scrutinize strictly into the claim'd Authority of this new Judge or Judges when you think you have found 'em ; I must try whether they are at all "*Judges AUTHORIZ'D to declare the Sense of the Liturgy*" in your way of declaring ; I must search out the Matters about which they pretend to be Judges ; because the whole of this Affair is NO CHURCH ACT, but a clandestine Scheme, form'd only by a Private Cabal ; and then we shall see of what Value their *Judgment* will be, for the CHURCH to be contented with, and acquiesce in, it.

And now behold, if you are not mistaken, this Judge is found in whose Judgment we may acquiesce ; for you tell us

" *The*

" *The Church has appointed such a Fulge in the Preface to the Book of Common Prayer, in the Chapter whose Title is, CONCERNING THE SERVICE OF THE CHURCH, where the following Rule is given*"

" *Forasmuch as nothing can be so plainly set forth, but Doubts may arise in the Use and Practice of the same : To appease all such Diversity (if any arise) and for the Solution of all Doubts concerning the Manner how to understand, do and execute the Things contained in this Book, the Parties that so doubt, or diversely take any Thing, shall always resort to the BISHOP OF THE DIOCESS, who by his Discretion shall take order for the Quieting and Appeasing the same, so that the same Order BE NOT CONTRARY TO ANY THING CONTAINED IN THIS BOOK.*"

To which you should have added, but have omitted, the Conclusion of this Rule, as it there immediately follows in these Words.

" *And if the Bishop of the Diocess be in Doubt, then he may send for the Resolution thereof to the Archbishop.*" You know why you omitted this, out of the Rule.

From this Rule you draw your Conclusion thus ; " *Here then FULL AUTHORITY, is given to the BISHOP, to each within his Jurisdiction* (say you) ; But you should have said " *the Bishops*" each within his DIOCESS ; This of DIOCESS you have changed into *Jurisdiction*, for you know DIOCESS pinches, and will not fit your Case ; but of this more at large by and by.

This Rule now produced by you, and which is the Preface and Foundation of your and your Determiners Scheme, agreed on by you and them in the Year 1731, will not serve your Turn upon any Consideration whatsoever, for these following Reasons ;

*First*, Because, this Rule, is no Rule of the Church consider'd as distinct from and independent on the State ; but 'tis the Rule of the *Church and State of England*, as the Church is incorporated in the State ; for the Rule here, is Part of a Parliamentary Statute Law, being Part of the Book of Common Prayer, which Book by the Act of Uniformity (14<sup>mo</sup> Carol. II.) is annexed to that same Act of Parliament, and is therefore a Part of that Statute Law : Therefore, this Rule can no ways be the Rule of *that Church*, which is not the Church of England incorporated in the State ; and consequently it does

not give any Authority (in the Cases there mentioned,) to those whom you would have to be authoriz'd thereby; but more of this under my 4th Observation. In the Interim 'tis to be observ'd, that your first setting out towards introducing your supposed Judge, is Equivocal, when you say without any Distinction "*The Church* has appointed" him; which is apt to mislead the heedless Readers into a Belief, that this is *purely* and *only* a Church Appointment; for which Reason 'tis necessary to undeceive such, by *distinguishing* upon you as above, that they may know and be assured, that the Appointment is now by Law, the Appointment of the Church and State of *England*, which cannot be rightly supposed to appoint *your pretended Judge*.

Secondly, This Rule will not serve your Turn; because, even the Bishop of the Diocese, who is authoriz'd thereby, is bound up and limited from ordering "*Contrary to any thing contain'd in the Book of Common Prayer:*" This Book, is the Publick Act of the *Church and State of England*, which that Rule will not allow the Bishop of the Diocese to contradict in any of his Orders; it must therefore follow, that this Rule will not allow him in any of his Orders, to run Counter to other Publick Acts of the same Church and State; because otherwise, the Church and State of *England*, must have made this Rule to undermine and enervate their own Authority, which is highly absurd to suppose of any Church and State whatsoever; and consequently, the Bishop of the Diocese must not make his Orders contrary to, not only any thing in the said Book of Common Prayer, but also in the 39 *Articles*, the *Homilies*, and the *Acts of Uniformity*; for, all these are the Publick Authentick Acts of the Church and State of *England*; And therefore, he is not impower'd by this Rule to add to the Rites and Ceremonies of the present Liturgy, that "*other Rite or Ceremony*" of mixing Water with the Sacramental Wine publicly or privily, for, the Statute or Act of Uniformity imposes a Penalty upon any such Addition; nor is he impower'd to give any *Declaration*, that the Sense and Meaning of any of her Publick Prayers, is the same with those Prayers which the Church and State of *England* have rejected and thrown out of the establish'd Liturgy; such as Prayers for the Dead, and the Sacrifice, which are expressly condemn'd by the Homilies, the present Statute Law of the Nation; and the Invocation to make the Bread and Wine to BE the Body and Blood of Christ, which is manifestly rejected and thrown out of the Book of Common Prayer, which is also the Statute Law of the Nation, not legally to be interpreted by this Judge in favour of any thing, which the Church and State of *England* have

have by their Law rejected and thrown out of That Book : And consequently, this Rule does not impower those whom you would have it authorize, to "*Declare the Sense of the Liturgy*" in favour of these four Usages, which are by the Standing Laws of the Church and State of *England*, censur'd, rejected, condemn'd and thrown out of the Establish'd Book of Common Prayer.

*Thirdly*, This Rule is of no Importance to your Scheme, because it gives no Power at all to its authoriz'd Judges, to declare and determine oppositely to one another, and inconsistently with their own Determinations too, in Matters of Religion, which are made *Necessary* to us, by the Christian Dispensation : For, this wou'd be a Rule to establish Contradictions, and make Truth and Falshood to be equally Binding and Obliging. To give you a few Instances, which must concern you very nearly, and which will demonstrate the Impracticableness of this Rule in such important Affairs ;

You know, that you have in your Hands (if you have not destroy'd it) a Copy of a Paper sign'd—*H G. H D. J B. R R.* "*Sent into the North*" wherein these Persons "*d'd actually prohibit*" the Mixture ; as you assure me in your Letter of the 19th of *September*, 1730. One of these, *H D.* is now dead ; another of them, *J. B.* whether he subscribes to your New Scheme or no, I enquire not ; but the other two, *H G* and *R R* I find have subscrib'd thereto, and promise to Use the Mixture, but privately, not before the Congregation, for fear of the Act of Uniformity I suppose ; if not, then for fear some of their People should accuse them of Inconstancy, and a Popish Practice, as they have been taught the Mixture is——Be this their Fear, as it will, so much is certain, that the Determination of *H G* and *R R*, sent to the North *against* the Mixture ; and their Determination now *for* the Mixture, is a manifest Contradiction ; If this Rule then which you fly to, authorizes this their last Determination *FOR* the Mixture now, it must have authoriz'd their former Determination sent to the North *AGAINST* the same Mixture ; that is, it must have authoriz'd the same Persons (upon Supposition of their being the legal Judges) to determine the two Extrems of a Contradiction, *viz.* Their own two opposite Determinations concerning the same necessary Thing ; which is a gross Absurdity.

Again, you doubtless have heard, that one Dr. *T--- B*, *Anno* 1717, and 1718 and forward ---- determin'd that the establish'd Liturgy *wanted all the four Points*. But upon your new Scheme, the same Liturgy remaining *not alter'd in the Least*, the said Dr. *T--- B* now determines, that it contains all those

four Points; If the Rule you take for your Foundation to build upon, does now authorize the said Dr. T. B's present Determination; it must have also authorized his Determination in the Years 1717 and 1718. which are two contrary Determinations of the same Person, about the same necessary Points, and consequently, if this Rule could be supposed to give "full Authority" to the said Dr. T. B. "to declare the Sense of the Liturgy," as to these important Matters, it must have authorized his two Extreams of a Contradiction, his two opposite Determinations concerning the same Necessaries; which is again absurd.

Once more, to come to a Conclusion of these Absurdities; You have quoted Bishop Bull, as asserting, that the Church of England prays for the Faithful departed, in the last Clause of her Prayer for the whole State of Christ's Church Militant here on Earth, "in the same Manner as they were prayed for in the Primitive Church." [See your Author's Preface, p. xxix.] which I have answered in my XVth §. And I have also before in that Section quoted Bishop Burnet, asserting that, "In this of praying for the Dead," she has "DEPARTED from the Practice of the Antients." [See his Exposition of the 39 Articles, p. 225.] Here are two Bishops, the one of the Diocese of Sarum, the other I have forgot of what Diocese, no Matter, suppose it was Bangor, however it was one of the Welsh Dioceses: These two Bishops may be supposed to be as much authorized by the Rule we are now upon, as any others can pretend to be now. These two Bishops have an equal Claim to determine by this Rule, for, neither of them was an Archbishop: If then the Rule authorized them to determine, in so important an Affair as the Church of England's praying for the Dead, or not praying for the Dead: Then, Sarum determines she does not, and the supposed Bangor determines that she does; here are two contrary Determinations authorized by this Rule, and so they must stand established for the Church of England's Service in those two Dioceses: This will produce one Service in *Usum Sarum*, against praying for the Dead; and another in *Usum Bangor*, for praying for the Dead; and so they must continue till a new Bishop of Sarum, and another of Bangor, shall succeed; and then by this Rule, and upon as good Reason, the Services may change their Quality, according to the new and different, nay opposite Determinations of the respective succeeding Bishops; and then the Liturgy in *Usum Sarum* will pray for the Dead, tho' it did not so before; and the Liturgy in *Usum Bangor* will not pray for the Dead, tho' before, it did pray for them; and yet all this while the Liturgy itself is but one and the same Liturgy, and has not one

Tittle

Titte of it altered in the least, during all the Differences and Oppositions of the said Bishops; it remains still the same unaltered Liturgy, but changes its Quality *pro* and *con* in each Diocese, as the Bishops change and alter their Determinations about it: The Absurdity of all which is so manifest and notorious, that it would be an Affront upon the Understanding of any common Reader longer to enlarge upon it. And thus it is manifest, from plain Matters of Fact, that this Rule is not practicable, as to the great Necessaries of Christianity, particularly the four Usages; and now let us see the Qualifications of the Judge.

*Fourthly* and *Lastly*, This Rule, which you would have some to be authorized by, that they may be *Legal Judges* to determine as you desire, is so far from authorizing any *such Judges*, that it in Effect exposes all those as *mere Usurpers*, who in your new Scheme found their pretended Authority UPON THIS RULE, to determine the odd Things contained in that Scheme. This, I am sorry, is their Case, and I am much more grieved that I am now forced to prove it, in such a Way as I would never have mentioned for any Consideration whatsoever, were it not for the Support of necessary Truths.

To the Point then: I have already prov'd, that this Rule is a Law of the Church and State of *England*, as they are incorporated; this I have done in my first Reason against this Rule's being to your Purpose. The Judge who is authorized by this Law of the Church and State of *England*, for the Purposes designed by that Law, or Rule, is, "*the Bishop of the Diocese*," and if he be insufficient, then "*the Archbishop*;" this the Rule expressly determines: But the Church and State of *England* incorporated, acknowledge no one to be a Bishop of any Diocese in *England*, but a legal Bishop, *elected, confirmed and consecrated* according to the Laws and Constitutions of that Church and State; and therefore, this Rule, which is the Law of that Church and State, authorizes no other than this legal Bishop of the Diocese to be the Judge in the Rule. Our Business then is to see, what it is that distinguishes this legal Bishop of the Diocese, from any Pretenders to the Authority given by this Rule.

A legal Diocesan Bishop of the Church of *England* incorporated in the State, then ——— must be elected, confirmed, and consecrated thus:

1. The Dean and Chapter must signify to the King, the Death of the former Bishop, and must pray leave to elect another.

2. The King grants his *Conge d'Eslire* or Licence to them under the *Great Seal*, to proceed to the Election; but at the

same time there goes along with it, a *Letter Missive*, containing the Name of the Person whom they shall elect and chuse, by Virtue of which they are to chuse that Person, and no other, in *due Form*, within twelve Days.

3. After the Person is elected, the Dean and Chapter's Proctor exhibits to him the *Instrument of Election*, and prays his Assent; which Assent is to be given by an *Instrument in Form* in the Presence of a Notary Publick.

4. Then the King is certified of the Election made, under *their Seal*.

5. Upon this Certification, the Person is stiled Lord Elect of N. N. and doing *Fealty and Homage* to the King;

6. The Election is certified *under the great Seal* to the Archbishop, who is required to confirm and consecrate him.

7. The Vicar General *confirms* him by Commission from the Archbishop, in which the Oaths of Supremacy, Simony, and *Canonical Obedience*, are taken by the Bishop Elect.

8. Then the Archbishop, and Bishops, proceed to Consecration, according to the Form established; "*which is always to be performed upon some Sunday or Holiday*;" and in which the Archbishop shall "*demand the KING'S MANDATE for the Consecration, and cause it to be READ: And the Oath touching the Acknowledgment of the KING'S SUPREMACY shall be ministred to the Persons elected*"——"*And then shall also be ministred unto them the Oath of due OBEDIENCE TO THE ARCHBISHOP.*" [Gibson's Codex, — and the Form of consecrating a Bishop.]

This is the *Legal Bishop of the Diocese*, which the National Church of England and the King and Parliament do empower in this Preface to the Book of Common Prayer, which is now Part of the *Statute Law of England*; and 'tis to be observed that in the Practice of the Statute Law, there must not be the *least Deviation* from the *very Letter of the Statute*, as good Lawyers, sufficiently experienced, will assure you; and that consequently, no other than this legal Bishop of the Diocese can be empowered by THIS LAW of the Preface, &c. to meddle and concern himself with her established Common Prayer Book, so, as to interpret any thing therein, and determine upon the same, according to his Judgment, *where Doubts* arise: You very well know, that you have not *so much as one, such HER LEGAL BISHOP of any of her Dioceses*; you should know therefore, and acknowledge, that you have not any legal Bishop, authorized by that *Law of the Preface, &c.* so to meddle, interpret, and determine, AS IMPOWER'D by that Rule or Law of the Church and State of England; and therefore

fore all the Pretences of the Determiners of your Scheme, as authorized thereto by *This Law or Rule*, are false, and imposing upon the Understanding, not only of the ignorant, who have not the Knowledge to discover this, but of themselves too, who ought to know better; namely, that since they are not Bishops, *elected, nominated, confirmed and consecrated*, as the Laws and Constitution of the INCORPORATED Church and State of *England* do require; the Laws of that Church and State do not give them any the least Authority whatsoever, to act as Bishops of any Dioceses in *England*; and that consequently, all their Acts, pretended to be done by Virtue and Authority of the Church and State Laws of *England*, are utterly null and void, as to any Obligation or Duty to be paid to them in pursuance of those Laws: For, as those Laws do give them no Authority as Bishops, so *those Laws* do bind no one to be subject to them *as such*; and therefore their Judgment and Determination, as they pretend to be authorized by the Law of the *Preface to the Book of Common Prayer*, is extremely ridiculous in the Sense of that Law, and is no more to be regarded, than if they had pretended to determine by Virtue of the Laws of *France, Spain, or Italy*, with which they have nothing at all to do in any Case whatsoever; and thus 'tis evident, That the Law or Rule which you make to be the Foundation of your Scheme, cannot so much as authorize, even the legal Bishops themselves of *the Dioceses* of the Church of *England*, to determine what your Scheme proposes; and that much less can your Determiners thereof, and Subscribers thereto, have any the least Authority by that Law so to determine, who are not the Bishops of her Dioceses: and thus the whole Foundation which you have chosen whereon to build, is wholly insufficient, and of no Strength to support your Superstructure.

§ XXII. You next lay open, and propose in some measure, your novel Scheme, *pag. xxx.* as if it was authorized by this Law of the Church and State of *England*, which no ways impowers your Determiners of that Scheme; and you would have us believe, contrary to all Sense, Reason, and the Laws of our Country, that "*we ought to acquiesce in*" their "*termination,*" p. xxxi. And you propose,

*First*, That they "*shall order the constant Use of the Mixture.*" This seems to be well proposed in your printed Letter, but it is not fairly done, to give us this Article in such *general Terms*, as do not declare that restrained, secret, private, hidden Use of it, which is really the first Article of your subscribed Scheme, and which does certainly deprive the Congregation of all SECURITY that the Mixture shall in Truth be *constantly* used.

For, the first Article of your Scheme, whereof you gave me a Copy, is this, "*That a little Water shall always be PRIVATELY mix'd with the Sacramental Wine, before it be placed upon the Altar.*"

Against this PRIVATE Mixture, which has no other Security for the Performance than Promise, I gave you several Objections, which you never answered, and which are these that follow, tho' now in another Order, and with some few Amendments:

*First*, The Promise of a *Private Mixture*, of which Mixture the Congregation is not to be Witness, is no sufficient Security from the Promisers, that it shall constantly be mix'd; because, some of them have been vehement Opposers of the Mixture, having expressly *forbidden it*; witness their Order signed by H. G. and R. R. And others have affirmed it to be "*not at all necessary, or any Part of our Saviour's Institution*," as in their Proposals 1729. This Promise is admitted, without any Declaration from them, that they *disapprove* of their former Opposition and Order against it; or that they acknowledge Christ did mix the Sacramental Cup; so that here is nothing more, but the *Bare Promise*, of the very Enemies to this Institution, *as Divine*; and this their bare Promise is made for no more than a *Private Mixture*, which gives them Opportunity and Encouragement to return to their former Omissions of the Mixture, since the *Privacy* hinders their being detected by any of the Congregation, if ever they should return to a Relapse: But supposing the best, that their Integrity will preserve them from any such wilful Breach of Promise, even then, their Integrity does not vest them with Infallibility. For,

*Secondly*, The administering Priest, &c. may, thro' Infirmary, forget, and so omit to make the Mixture; This I know to be true of a Priest zealous for Mixture, and the Divine Right thereof, who, tho' bound by Rubrick to mix openly, and having the Wine and Water before him on the side Altar, yet, thro' Forgetfulness neglected to mix, and would certainly have proceeded without making the Mixture, had not one of the Congregation softly reminded him of it, and so his Mistake was amended. And if this may happen to a Priest *thus zealous* for the Divine Right of the Mixture, how much more may it happen to those, who are *destitute of this Zeal*, and esteem the Mixture but an indifferent Ceremony, at the Will of the Church to omit or retain it; for, 'tis a very common thing for Priests to break thro' their Rubricks, in Matters of an *indifferent Nature*; and therefore the bare Promise of a private Mixture, is no prudent Provision, nor sufficient Security that it shall be constantly performed: Because,

*Thirdly*,

*Thirdly*, This puts it out of the Power of the Church to reform any Relapse into a total Omission of the Mixture, or to amend any Mistake of the officiating Priest, who thro' Infirmary may forget to make it: For, how shall the Church get the Knowledge of either of these, while the Congregation are not allowed to be Witnesses of the Mixture? The wilfully omitting Priest or Bishop will not accuse himself, and the Priest or Bishop, who thro' Forgetfulness may neglect it, will have no Monitor to remind him of his Omission; and thus the Institution is exposed to be of no Effect, for want of Witnesses of the Transgression.

I must add hereto, your own Reasons against a private Mixture, which may be the better regarded by some of your most intimate Friends, because they are yours: And they are these, which you argued with Mr. H. G. and whereof you sent me an Abstract in your Letter of the 19th of September 1730. in these Words, *viz.*

*"That we insist upon the publick Use of the Mixture"——*  
*"because we learn from Justin Martyr, and the antient Liturgies,*  
*"that it was always mix'd openly"———"That as they*  
*"have not been used to mix the Cup, they may very easily, tho'*  
*"undesignedly, forget it sometimes; but if it be done publicly,*  
*"there may always be some Persons near enough to put them*  
*"in mind, if they should forget. And for this Reason OUR*  
*"PEOPLE CAN'T BE SECURE that they have a*  
*"mix'd Cup, when it is to be mix'd privately."———"That*  
*"either all the People were to know that we mix'd the Cup, or*  
*"it was to be made a Secret to some of them. If all were to*  
*"know it was mix'd, there could be no Reason why they might*  
*"not see it done. That if it was to be a Secret with Regard to*  
*"some Persons, then we should not deal fairly with those who have*  
*"been taught to believe the Mixture to be Popery, and would*  
*"not receive the Cup if they knew it was mix'd; and if they*  
*"should afterwards be inform'd of it, might leave us as Persons*  
*"who had imposed upon and deceived them. That for these Rea-*  
*"sons I must and should always insist on the publick Use of the*  
*"Mixture."*

*Fourthly*, This Private Mixture, out of the Knowledge of the Congregation, is not agreeable with the Institution; for, the Mixture was then so *notoriously made*, that our Lord's Congregation, his Apostles, *knew* thereof, as is manifest by his mixing the Cup himself, (according to *Prov. ix. 2.* and as the Primitive Catholick Liturgies strongly assert) and then by his commanding them to perform the same, when he said, *DO THIS*: And they themselves assure us, that they were "WIT-  
 "NESSES

“ WITNESSES OF ALL THINGS which he did, both in the Land  
 “ of the Jews, and in Jerusalem, Acts x. 39. then certainly  
 they were Witnesses of this his mixing: And therefore, since  
 Christ commanded them and their Successors to do as he had  
 done; and he so mixed, as that they his Congregation had  
 certain Knowledge thereof, it must be the Duty of the Apo-  
 stles and their Successors so to provide, as that their Congre-  
 gations also should have sufficient Security that the Sacramental  
 Cup is mix'd; which they certainly have not, when there is  
 no more than a Promise that it shall be mix'd *privately*.

*Fifthly*, The mix'd Cup, is, by the Institution appointed to  
 represent, and exhibit to God and his Church, Christ's Blood  
 that was shed for the Remission of our Sins; that Blood was  
 shed with Water from his Holy Side, as St. *John* testifies; that  
 Blood therefore so shed with Water, must be *represented to the*  
*Church in the Mixture*: The Church sees no such *Representation*,  
 nor has any Assurance thereof, in a *Private Mixture* that is hid  
 from her; for, a *Representation* is a thing made some how or  
 other, evident to the Senses; as she therefore has no *Representa-*  
*tion* made to her of his Blood shed with Water, because she  
 is not insured that Water is in the Cup with the Wine, so she  
 has not any Assurance, that his *Representative Blood* is *there*, to  
 be the Means of her exerting her Faith in his Blood that was  
 shed; nor has she any Assurance that his *Representative Blood*  
 is offered to God the Father, tho' with a Prayer of Oblation, if  
 your Scheme had made Provision for one, as in Truth it has  
 not.

*Sixthly*, The Bread and mix'd Cup should be the Sacrament  
 of Christ's Body and Blood; 'Tis acknowledged on all Hands,  
 that a Sacrament is “ *an outward visible Sign* ” ———— “ *A*  
 “ *Means and Pledge* ” ———— of an inward Spiritual Grace.  
 The private Mixture, hid from the Knowledge of the Con-  
 gregation, falls vastly short of all this; for 'tis no *visible Sign*  
 to them, while hidden from, and not certified to them; and  
 for the same Reason 'tis no *Pledge* to them; for, *Signs* and  
*Pledges* to Men in the Body, must be *visible sensible Things*,  
 made known to them, at least by some Assurance or other;  
 which the private Mixture is not; and therefore, a manifest  
 Mixture is necessary, to make good the very Definition of the  
 Sacrament.

Thus your Scheme provides *no Security* for the Mixture,  
 considering the Principles of your Subscribers, and the Frailty  
 of human Nature; and therefore their bare Promise of a pri-  
 vate Mixture, and your Agreement thereto, ought to be re-  
 jected, by all who have any Regard for the Divine Right of  
 the Institution thereof.

I have

I have heard some say, as if they meant it in Favour of a private Mixture, that if the officiating Priest should happen either wilfully or thro' Infirmary to omit the Mixture, this will not affect the People, so as to make them guilty of the Fault, which God will not impute to them, who no ways contribute to the Omission.

But in Answer to this, such People should observe, that they are Members of a Church, whose officiating Priests do so manifestly mix the Cup, that the People need not be at all exposed to the Danger of his omitting it; that if they forsake his undoubted Ministration thereof, for that which is *uncertain*, they then forsake the Certainty of a Duty, and the consequent sure Benefits thereof, which are a *complete Sacrament*, and the Graces convey'd thereby, in Exchange for a MAY BE Breach of that Duty, a By-chance maimed, if not a null Sacrament, and consequently a Loss that may happen of the Graces to be received, by the Sacrament rightly administer'd; In this Case such People incur Part of the Guilt, by their Departure from a Duty they are sure is fulfill'd, and chusing instead thereof what may be a Breach of that very Duty; this is in them one Degree of Disesteem of the Ordinance itself, as their departing from its Certainty in Exchange for its Uncertainty in the Ministration, is preferring the may-be Breach thereof, before and rather than its certain Performance; which no one can *knowingly do*, without some Loss of Zeal, Love, and Affection for an Ordinance of Christ, and consequently for him the Divine Institutor thereof; and all this by an Over-confidence in poor frail Men, when they at the same time have Priests, or may have them, without thus confiding in their Frailty, and thereby risking a necessary Duty.

§ XXIII. *Secondly*, Your printed Letter next proposes, that your Determiners shall, as authorized thereto by the aforesaid Law of the Church and State of England, tho' 'tis false, they are not so authorized thereby; I say, you propose that they "*shall declare, that the Clause added at the last Review, to the Prayer for the Church Militant, IS TO BE UNDERSTOOD to be a Petition for all that are departed in the Faith and Fear of God, that they may be Partakers of his Heavenly Kingdom;*" — "*or, as in the Burial Office, may have their perfect Consummation and Bliss, &c.*" p. xxx. But your Scheme, whereof I have a Copy, Article the second, has it thus:

" *We declare, that tho' the Words, Militant here in Earth,*  
 " *shall always be used as Part of the Title of the Prayer*  
 " *for the whole State of Christ's Church; yet the following*  
 " *Words*

“ *Words in the last Clause of that Prayer, That with them*  
 “ we may be Partakers of thy Heavenly Kingdom, SHALL  
 “ BE UNDERSTOOD *to be the same in Sense with these Words*  
 “ *in the Burial Office,* [That we, with all those that are  
 “ departed in the true Faith of thy Holy Name, may have  
 “ our perfect Consummation and Blifs both in Body and  
 “ Soul in thy eternal and everlasting Kingdom.]

This Article is nothing else but a mere Equivocation and Evasion; an Invention which avoids all *determinate* Prayers for the Dead; for, it promises no more than this, that the last Clause of the Prayer for the whole State of Christ's, “ *shall* “ BE UNDERSTOOD *to be the same in Sense with*” the “ *Words* “ *in the Burial Office,*” which Words in the Burial Office are themselves no determinate Prayer at all for the Dead; nay, and our Determiners too, who pretend to interpret the Liturgy, do not so much as say in their Agreement, that the Words of the Burial Office, are a *determinate Prayer for the Dead*: So that, they would have these Words (by themselves not so much as called a determinate Prayer for the Dead) to be the *Standard* and *Exemplar* whereby “ *shall be understood*” the other Words of the Clause in the Prayer for the whole State of Christ's Church; which is just the same as if they had said, this last Clause “ *shall be understood*” in the same Sense as the Words in the Burial Office, which Words we do not say are any *determinate Prayer* for the Dead: This Way of pretending to make a Concordate for Peace and Unity, is a *Whimsical Banter*: For,

First, A Promise or Agreement, that Words “ *shall be understood, &c.*” is a Promise which secures nothing at all, it being out of the Power of the Promisers to determine any other Man's, than their own, Understanding, but for one Moment; and even as to their own Understanding, 'tis found by Experience to be so various and fluctuating, that there's no Confidence to be put in it; Witness, Doctor, the Change of your own Understanding within a very few Years, nay within but a Day or two, as you may well remember last *July*, when one *Sunday* Morning here in Town, your Understanding was so averse against a *Private Mixture*, that you promised me you would not by any Means come into it; [and I have also Letters of your zealously resolving and disputing against it] yet behold no longer after than the *Tuesday* Morning following, when the Reverend Mr. C——k and I made you a Visit, your Understanding was so alter'd and chang'd, that you plainly shew'd us you would come into the *Private Mixture*! And you have given us such further demonstrating Proofs of the Variableness of

of your own Understanding, that you publickly inform'd us in Print, *Anno 1720.* in your Dissertation upon the Primitive Liturgies, that you *understood* the Church of *England's* Liturgy has *not provided* for any of the four necessary *Uſages*: And now you *understand* that her Liturgy does contain them all: So that, by theſe Inſtances, (and more I can produce) 'tis ſufficiently manifeſt, that there is no *Dependance* upon your *Understanding*: And as for that of the Subſcribers to your Scheme, they alſo have (ſome of them) given ſufficient Proofs of the Changeableneſs of their Understanding, and that it is not always fix'd and immutable, as to the *ſame Things*; for 'tis not long ſince, that your *H. G.* and *R. R.* ſo "*understood*" the Mixture, that they prohibited it under their own Hands, as your aforeſaid Letter of the 19th of *September 1730.* aſſures me; but now, they ſo underſtand the Mixture, that they agree in your Scheme ſubſcribed by them to praſtiſe it themſelves, (but yet ſo as if they were aſhamed or afraid of it) tho' one of 'em *H. G.* formerly performed it publickly, and afterwards forſook it. Thus variable are the Underſtandings of you and two of your Subſcribers; and the ſame is true of others of them; from all which 'tis evident to a Demonſtration, that theſe Men, whoſe Regulation of their own Understanding is ſo *uncertain*, are not fit to *determine* how, and in what Senſe, any Words or Sentences "*ſhall be underſtood,*" by the Understanding of another: And therefore this Part of your Scheme or Agreement is an Undertaking above your Power to inſure; for, who gave you the Godlike Power of determining other Mens Understanding, when Facts demonſtrate that your own is inconstant and wavering? Away then with your "*ſhall be underſtood,*" 'tis utterly out of your Reach; and the Pretence to inſure it, is nothing but a Banter. For further,

*Secondly,* If the Burial Prayer was, as it is not, (and your Scheme does not ſay that it is) a determinate Prayer for the Dead; yet even upon this Suppoſition, the Promise in your Scheme is impoſſible to be performed agreeably with good Senſe and Reason, if you had the Power of governing Mens Understanding: For, alas! the laſt Clause in the Prayer for the whole State of Chriſt's Church, is a Prayer for the *Living Only*, and cannot rightly "*be underſtood*" to be any Prayer at all for the Dead, as I have proved in my XVth §, at *pag. 20, 21.* and that it is falſe Divinity, and therefore Nonſenſe, to affirm that it is ſuch a Prayer. And the Reverend and Learned Author of *The Neceſſity of an Alteration*, in the 123d and 124th Pages of that Book, has very well ſhew'd, That it is plainly "*a Conditional Prayer*" — "*but we cannot mean* (ſays he) "*that the Departed ſhould perform the Condition, becauſe it*"  
"*would*"

" would be ABSURD to follow their own Examples, therefore " we cannot be SUPPOSED to include them in the Prayer." If then, according to him, we cannot be SUPPOSED so to include them, then certainly it cannot be " UNDERSTOOD" that they are so included: And thus the Determination, that this Clause "*shall be understood*" so to include them, is a Determination of what "*cannot be supposed*," even if the Burial Prayer should be supposed to pray for the Dead, as it does not. For,

Thirdly, This Burial Prayer is the Composure of the Church of England, and therefore her publick authentick Act, justly interpretable, not by mere *Private Judgment*, nor by the *Fancy* of any *unauthoriz'd* pretended Judges, but by its Conformity to, and Consistency with, her other *standing publick authentick Acts*; For, she will not acknowledge, she will never own, that any of these are *inconsistent* with one another. I have before, under the second Head of my XXth §, proved, that those her other standing publick authentick Acts, are against Prayer for the Dead, and that she exhorts, not to pray for them, and that, consistently with those Acts, her Burial Prayer, which is her Act also, does not pray for them.

But still, to illustrate this Matter more at large, with relation to the Church of England's Acts concerning the Burial Office, I will produce her Acts in the first Reformed Common Prayer Book, and then 'twill in Fact appear further, that her Act in the Burial Office of the present Book, is directly against her Acts in the Burial Office of the first Book, which first Book is now abrogated by *the Church and State of England*.

In that first Book, her Prayers for the Dead in the Burial Office were these, uttered by the Priest, viz.

1. " *I commend thy Soule to God the father almighty, and thy body to the Ground, &c.*"
2. " *We commend into thy handes of mercie*" ——— " *the Soule of this oure brother departed N——, beseeching thine infinitie goodnes*" ——— " *that when the iudgement shall come, whiche thou hast committed to thy wel-beloued Sonne, both this our brother AND we may bee founde acceptable in thy syght, &c.*"
3. " *Graunt*" ——— " *that at the day of iudgement his Soule, AND all the Soules of thy elect departed out of this lyfe, MAY WITH US, and we with them, fully receiue thy promises, and be made parsite altogether, thorough the glorious resurreccion of thy Sonne, &c.*"

After

After the Lord's Prayer.

4. Priest. "Entre not (O Lorde) into iudgement with thy  
" Seruaunt.

Aunswere. "For in thy Sight no liuing Creature shall be  
" iustified.

Priest. "From the gates of hell

Aunswere. "Deliver their Soules, O lorde.

"Let us praie."

5. "O Lorde, with whom do liue the Spirites of theim that be  
" dead, &c." ——— "Graunt unto this thy Seruaunt  
" that the Sinnes which he committed in this world be not  
" imputed unto hym, but that he escapyng the gates of  
" hell, and paynes of eternal darkenes, may euer dwel in  
" the Region of light, with Abraham, Isaac, and Jacob,  
" in the place where is no weping, Sorrowe, nor heauines:  
" and when that dredeful day of the generall resurreccion  
" shall come, make hym to ryse also with the iust and  
" righteous, and receiue this body agayn to glory, then  
" made pure and incorruptible, set hym on the right hande  
" of thy Sonne Iesus Christ, among thy holy and elect, that  
" then he may heare with them these most swete and com-  
" fortable wordes: Come to me, ye blessed of my father, &c.

"The Celebration of the holy communion, when there is  
" a buriall of the Dead.

"The Collect."

6. "O mercifull God, the father of our lord Iesu Christ,  
" who is the resurreccion and the life, &c." ——— "we  
" mekely beseeche the (o father) to raise us, &c." ———  
"and" that at the general resurreccio in the last daie both  
" WE AND THIS OUR BROTHER DEPARTED receiuing again  
" our bodies, and rising again in thy most gracious fauoure,  
" may with all thyne elect saintes obtaine eternall ioy:  
" Graunt this, &c."

[The first Reformed Common Prayer Book, "Imprinted at  
" London in Fleet-streete, at the signe of the Sun ower-  
" against the Conduit, by Edward Whitchurche, the 4 day  
" of May ye year of o<sup>r</sup>. L<sup>d</sup>. 1549.

*Libri Liturgici B. N<sup>o</sup> 3. at Syon College Library in London.]*

In

In these Prayers for the Dead 'tis very Remarkable,

*First*, That the Reform'd Church of *England* pray'd then particularly and expressly for the Soul of the Deceased, as in those Prayers I have marked 1, 2, 3.

*Secondly*, That she prayed for him by Name, as in Prayer marked 2.

*Thirdly*, That she pray'd for him with respect to his intermediate State, between Death and the final Judgment—as in the Prayers marked 1, 2, 4, 5.

*Fourthly*, That she pray'd for him, and us the Living, in Conjunction; as in the Prayers marked 2, 6. In which her Language is so determinate that there is no room for any opposite Construction. For she prays, That "*both this our Brother AND we may be found acceptable*;" and again "*both we AND this our Brother departed*."

*Fifthly*, That she pray'd for him and all the Elect departed, and us the Living, in Conjunction; as in the Prayer marked 3. And this in such determinate Language as leaves not the least Liberty for any other Meaning; her Words are "*His Soul AND all the Soules of thy Elect departed*"——MAY WITH US, AND "*we with them fully receive thy Promises*."

But in all the following Common Prayer Books, and particularly the present, the Church of *England* rejects and throws out of her Burial Office every one of these *Determinate Prayers for the Dead*, she has not retain'd so much as but one of them, nor has she provided any Petition equivalent thereto; nay, so circumspect and critical is her Burial Office now, that it no where prays for any of the Faithful Dead in Company with the Living, by joining 'em with the Conjunction AND, as in the first Liturgy; such as "*That Both this our Brother AND we may be found acceptable*," or "*Both we AND this our Brother departed*"——"*may*"——"*obtain Eternal Joy*." No, there is no such Conjunction copulative as the Word AND in all the present Burial Office to connect the Dead with the Living in the same Petition; 'tis utterly excluded and rejected out of that Office, by the Last Reviewing Convocation: So again, the present Burial Office does no where provide (as in the first Burial Office) to pray for the *Dead in General*, connected with the Living by the Conjunction AND, as thus in the first Office "*That*"——"*all the Souls of thy Elect departed out of this Life, may with us, AND we with them fully receive thy Promises*," wherein 'tis manifest that all the Departed Souls, and we the Living, are equally pray'd for

for in that Petition, because determinately connected together by the Conjunction Copulative AND. So that This Petition concerning Departed Souls and us the Living, is, That *they* with us AND *we* with them may fully receive God's Promises ; which is exactly the same as to say, That *They* AND *we* may fully receive them. All this *clear* and *determinate* Manner of praying for the Dead in General, is utterly excluded by the Act of the Church of *England's* Convocation in the Last Review ; the Clause in their Present Burial Office, which your Scheme would have to be our Great Exemplar, is only this, "*That we with all those that are departed, &c. may have our perfect Consummation and Bliss both in Body and Soul, &c.*" This determines not any Prayer for the Departed ; it does not pray that *they* AND *we* may, &c. It does not pray, that *we* AND *all those that are departed, &c.* may ; nor does it pray "*that we with all those that are departed, &c.*" "*AND THEY with us* may have, &c." No ! No ! This last [*AND they with us may have, &c.*] would have determin'd the Dead pray'd for, but the Convocation would not admit it ; the first Part of the Clause "*That we with all those that are departed, &c. may have,*" is allow'd by them to be there, it determining no Petition for the Departed ; because, a Man can with good Grammar pray in this Sentence to be made Happy with, or in the Company of those very Persons, whom he believes stand not in need of his Prayers, and for which Reason he does not pray for them. I will give three Instances of this, and literally apply them to the very Clause of this Burial Prayer. *First*, We can with good Grammar pray thus, as to our Happiness with the Blessed Jesus, "*That we with* thy Dear Son Jesus Christ "*who departed this Life in thy Faith and Fear, may have our perfect Consummation and Bliss both in Body and Soul, &c.*" In which 'tis manifest we do not pray for the Blessed Jesus, but for ourselves to be consummately happy with or in his Company. *Secondly*, The Romanists, who believe (tho' falsely) that the Blessed Virgin, Mother of our Lord, has attain'd to her *perfect Consummation and Bliss both in Body and Soul*, can with good Grammar pray thus, "*that we with* the Blessed Mother of our Lord, who "*departed this Life in thy Faith and Fear, may have our perfect Consummation, &c.*" In which 'tis manifest such Romanists would "*be understood*" to pray, not for the Blessed Virgin, but for themselves to be consummated, &c. *with* or in her Company. *Thirdly*, Those Protestants who believe with the Church of *England*, that the Souls of the Righteous "*passing out of the Body*" go "*straightways to Heaven*" — and "*need no Prayer*" [3d Part of the Homily concerning Prayer] Such Protestants, I say, can with good Grammar pray this your  
D Exemplary

Exemplary Prayer, without any Supposition of being "*under-*  
"*flood*" to pray for the Faithful departed, nay, they or any  
other Christian Opposers of such Prayer, can, consistently with  
their Principles, pray "*that we with all those that are de-*  
"*parted this Life in thy Faith and Fear, may have our perfect*  
"*Consummation and Bliss both in Body and Soul, &c.*" For, if  
you should charge such Opposers of Prayer for the Dead, that  
in using this Prayer they have really pray'd for the Dead; they  
might easily answer thus, "Your Charge would be true if the  
"Prayer had been worded, *That we AND all those that are*  
"*departed, &c.*" but the Prayer is worded so, as to obviate  
"and prevent any such Charge against us; It's Words are only  
"*That we WITH all those*, which are very different from  
"the Words *we AND all those*; our Prayer is for ourselves  
"alone, [not that we AND all those, but] "*That we with all*  
"*those that are departed*"——"*may have our perfect Con-*  
"*summation*"; which is no more in Reality, than that we  
"ourselves may be consummated, and join'd to or united  
"with their Society, for they need not our Prayers," say  
these Opposers; and so says the Church of *England* Protestant  
too, but with this Additional way of Arguing; "Tho' in  
"my Judgment I think the above Answer sufficient, (he may  
"say) yet, that I may not be accus'd of building too much  
"upon my own meer Private Judgment; I appeal to the Au-  
"thentick Acts of my own Church, the Church of *England*,  
"whose Prayer this is; She teaches me expressly in her Ho-  
"mily, that the Faithful departed "*need no Prayer*": She ex-  
"horts me, saying "*Let us not*"——"*dream*"——"*of*  
"*Prayer for the Souls of them that be dead, but let us*"——  
"*pray*"——"*for all Men living.*" These her Acts, taken  
"in Conjunction with her Acts of rejecting and throwing  
"out of her Present Burial Prayers all *Determinate Petitions*,  
"which necessarily and unavoidably did pray for the Dead in  
"her First reform'd Burial Service, do evidently prove that  
"Her Prayer aforesaid in her present Burial Office, contains  
"no Petition for the Dead, but for the Living only; for, as I  
"am certain the Judgment of my Church will not own any  
"of her Publick Acts to be inconsistent with one another;  
"so I am sure that my *Private Judgment*, cannot with any  
"Decency and Respect towards her, affirm that her Burial  
"Prayer, which is her Publick Act, does now pray for the  
"Dead inconsistently with her Doctrine, which is her Act  
"also against such Prayer; and consequently, my private Judg-  
"ment, regulated and directed by her publick Judgment, de-  
"termines, as she does, consistently with herself, that this Bu-  
"rial Prayer is no Prayer for the Dead, but for the Living only."

Thus

Thus your *Exemplary Prayer* in the Burial Office, is upon a fair Trial found to be no other than a Prayer for the Living, (and your Scheme itself is not so adventurous as to call it a Prayer for the Dead ;) your Scheme agrees and promises that the Petition in the last Clause of the Prayer for the whole State of Christ's Church, "*shall be understood to be the same in Sense with*" this your Exemplary Prayer of the Burial Office ; they are both of 'em Prayers indeed of the *same Sense already* without this your Promise and Agreement, for they are both no other than Prayers for the Living ; and thus upon the Truth of the Matter, your Promise terminates in no more than a Quibble, which, if acquiesc'd in, throws out in Fact the Ministration of Prayer for the Dead.

§ XXIV. *Thirdly*, Your printed Letter proposes that we should acquiesce, if it be declar'd, "*that the Priest placing Bread and Wine on the Table, and praying God to accept our Oblations, does in that Act acknowledge God to be the Sovereign Donor of those and all other his good Creatures to us,*" and also offers them in ORDER to the SACRIFICIAL MINISTRATION, according to the Institution of Jesus Christ "*in Remembrance of his Death,*" p. xxxi.

This is of near Affinity to the 3d Article of your agreed Scheme ; but not exactly the same ; for there, according to the Copy you gave me, 'tis in these Words,

" *We declare that the Church appointing the Priest to place so much Bread and Wine as is sufficient upon the Table, and afterwards in the following Prayer to beseech God to accept our Oblations, INTENDS that he should both acknowledge God to be the Sovereign Donor of those good Creatures to us, and also offer them IN ORDER to the SACRIFICIAL MINISTRATION, according to the Institution of Jesus Christ in Remembrance of his Death and Passion.*"

In all which, there is no more than a Declaration, of what these Determiners say the Church INTENDS ; but how they come to know this her INTENTION ; or by what Publick Act of hers (*viz.* Of the Church of England, whose this Liturgy is) she declares this her *Intention* of what the Priest shall acknowledge ; and in ORDER to what Sacrificial Ministration he shall offer, they say not one Word ; they produce no such Publick Act of hers.

But to let this pass ; here is no Promise to offer that Sacrifice which Christ instituted ; not so much as an INTENTION

to offer that Great Sacrifice of his *Body and Blood*, which he offer'd to his Father at his last Supper, and which he commanded his Apostles and their Successors to offer for a Memorial of him; this Sacrifice is dropp'd by the Determiners; nothing is declar'd to be INTENDED, but an Oblation of Unconsecrated Elements, which in no Sense whatsoever are Christ's Body and Blood when they pray God to *accept their Oblations*. This Article of your Scheme only says, of these unconsecrated Elements, "*The Church intends*" — that the Priest should "*offer them, IN ORDER TO the SACRIFICIAL MINISTRATION, &c.*" Be it so, that he offers them, *in Order* to this GREAT END; But when and where is this END attain'd, when and where is the *Sacrificial Ministration*, the Offering to God the Father the Sacrifice of his Son's Representative Body and Blood? This should be the END, in order to which, those Unconsecrated Elements are offer'd at first: But this END they never are advanc'd to; this Sacrificial Ministration of Christ's Representative Body and Blood, is not perform'd; That Body and Blood are not offer'd a Sacrifice to God the Father; for, as the present Liturgy stands, so soon as 'tis believ'd that the Elements are made the Representative Body and Blood of Christ, they immediately proceed to the Distribution, Eating and Drinking the same, without offering That Body and Blood to God the Father, as Christ commanded. This falls vastly short of the Institution, and of the Practice of the Primitive and Universal Church. And the Determiners of your Scheme make no Provision whatsoever to supply this miserable Defect, no, not so much as by the poor sorry Shift and unavailable Attempt of an *Intention* to offer this Sacrifice. — See more upon this in my § XVII, p. 23, and § XX, p. 29.

§ XXV *Fourthly*, The next Thing your printed Letter proposes for us to acquiesce in, is, that it be declared that "*in the Petition*" "Hear us, O merciful Father, &c." "*we desire God to bless and sanctify by his Holy Spirit the Elements before offer'd,*" pag. xxxi. But this stands in something more positive Terms, than what the Determiners in your agreed Scheme propose; for, there it is, "*That in the Prayer of Consecration, the Church in that Petition, Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving, &c*" INTENDS to Bless, *that is to pray God to bless and sanctify by his Holy Spirit the Elements before offer'd.*"

I have already in § XX. p. 28, prov'd, That these Words (Hear us, &c.) are not the Blessing which the Institution requires

quires; but because I would not pass by any thing in your Scheme, I must here observe that for this pretended INTENTION of the Church, your Determiners bring no Proof from any of her Publick Authentick Acts; I say such Acts of the Church of *England* whose Liturgy this is, and by whose Authority they pretend to Determine, tho', as I have prov'd, she gives them *no such Authority*. I should heartily rejoice to see this *her Intention* express'd in any Prayer of hers that necessarily infers this Blessing; but there is no Publick Act of hers that determinately and unavoidably manifests this Intention.

The Words *Hear us, &c.* (one of her Publick Acts) are evidently a Prayer for ourselves, but not one Word of Prayer for the Elements that they may BE, what the Institution requires them to BE, the Body and Blood of Christ; and as the Primitive and Universal Church always pray'd expressly that they might BE.

There's another Publick Act of hers which fully demonstrates *her Intent* to Bless the Elements by the Words of *Institution alone*, making them in Fact her WHOLE FORM of Consecration, without this Prayer; witness her Rubrick to consecrate a second Supply of Elements, when the first are all spent.

She has another Publick Act, which proves *her Intent* is, not "to pray God to Bless and Sanctify by his Holy Spirit the Elements", that they may BE Christ's Body and Blood; namely that Publick Act, by which she rejected and threw out of her Liturgy, such an Invocation as did undeniably "pray God to Bless and Sanctify by his Holy Spirit the Elements" to be the Body and Blood of Christ.

These her Publick Acts are directly against the *pretended Intention* declar'd in this 4th Article of your Scheme; and they also fully contradict what your printed Letter proposes to be declared more strongly upon this Head. The Reverend and Learned Author of the Necessity of an Alteration, p. 138, of that unanswerable Book is so much at a Loss to find out the Truth of this Declaration in your printed Letter, and in the 4th Article of your Scheme, that he very justly sets up a Hue-and-Cry after it; saying, "Where is the Blessing in the English Liturgy?" And you also are at the same Loss yourself in your Dissertation, but 'tis not worth while to quote your many printed Passages, either relating to this or any other of the four Points, wherein you contradict your present New Scheme, because you declare that you are now ready to recant them: But that Learned Gentleman having made no such Declaration, I must once more cite him against the Novel Fancy of IN-

TENTION, which your Scheme attempts to put upon us instead of FACTS: One of our Adversaries had produced Mr. Thorndike for the Force of Intention, with relation to the Intent of consecrating the Elements, by reciting the Lord's Prayer over them: To which the Reverend Author of the *Necessity, &c.* in his 144th Page, returned this excellent Answer, saying, "*Will our Author justify Mr. Thorndike in this Sentiment? Or will he put the Force of a Sacrament upon an INTENTIONAL CONSECRATION? Is not this symbolizing with the Romish Communion, to reduce the Supernatural Benefits of the Eucharist, the Reward of Heaven, and the Prospect of Eternity, to the PRECARIOUS AND UNCERTAIN CONDITION of the Priest's INTENTION?*" Than which, nothing can be more zealously uttered against this fallacious Invention; the Insufficiency and Sinfulness whereof I have largely exposed in the preceding 10, 11, 12 Pages of these Papers.

§ XXVI. *Fifthly*, Your printed Letter, pag. xxxi. would have your Determiners "*likewise order so much Bread and Wine to be always consecrated, as may be sufficient for the Communicants, without a second Consecration,*" which is agreeable enough with the fifth Article of your Scheme, wherein 'tis agreed by you and your Determiners, for "*every Priest to consecrate at first rather more than is sufficient for all the Communicants, that there may never be any need of a second Consecration.*"

This, considering the Authority upon which the Framers of your Scheme pretend to found their Determinations, viz. the Preface to the Book of Common Prayer, tho' (as I have prov'd) it gives them no Authority at all, is a Behaviour very inconsistent with that Deference and Respect, which they would have us believe they pay to that Book; for, this Order or Agreement to avoid second Consecrations, is a defamatory Satire against those second Consecrations, which are expressly appointed by a Rubrick of the Common Prayer Book; that very Law of the Church and State of *England*, on which they (though falsely) found their imaginary Power and Authority to explain the Established Liturgy. Is it an Explanation of that Liturgy, and for its Honour and Reputation, to accuse it of appointing something which is Criminal, and ought to be avoided? Is not this fifth Article of your Agreement such an Accusation? For, what need is there of your thus agreeing to avoid those second Consecrations, (which in Fact prove that the WHOLE FORM of that Church's Consecration of the Elements, consists in the WORDS OF INSTITUTION ONLY) if you did not by thus agreeing, judge such a Form (imposed as entire) to be

be criminal? For, if it is not faulty, there's no Necessity of being thus careful to avoid, so as that "*there may never be any need of a second Consecration.*"

Thus, tho' not in direct Words, yet in *Fact and Agreement*, you impeach a Rubrick of the Book of Common Prayer, which is a Law of the Church and State of *England*; and yet at the same time, in the very Front of your Instrument of Agreement, you pretend to be authorized (but you are not so) by the Law of the same Church and State, to explain that Book of hers to a legal Effect and Obligation: That Church and State empower you to explain her Book of Common Prayer, tho' you are not the Explainers appointed by the Law of that Church and State; and your Explanations are such, as in Effect impeach a Rubrick of that very Book, and would represent other Parts of it as meaning and intending those very Things which the Laws of the same Church and State have rejected and cast out of that Book!

But now let us see, on the other hand, the mighty Importance of this your Agreement to avoid the second Consecrations appointed by the Rubrick. Your pretended strict Attachment to the Book of Common Prayer, so as that not one Tittle of it may be altered, *for want of sufficient Authority!* binds you down to the literal Observance of that Rubrick, whensoever there shall be a Necessity for second Consecrations. I know a Priest, who once by Mishap, spilt the consecrated Wine. Is it impossible for such another Mischance to happen? May not this, and other unforeseen Accidents, such as the Forgetfulness or Carelessness of the Priest, as to the first Quantity of the Elements, or the unexpected Increase of the Number of Communicants, after he has provided what he thought sufficient, or the great Draught which some take of the consecrated Cup, all which I have seen, and must oblige to come to second Consecrations; then, and in such Cases, your strict Attachment to the Book of Common Prayer, and its Rubricks, must oblige you to consecrate by the Words of *Institution only*; To which add, that such your Attachment is not at all unlikely to make you repent of this Part of your Scheme, and consequently abate of that Care and Caution which reflects an Imputation of Fault on a standing Rubrick of your Church, and so in all these Cases your fifth Article of Agreement will then be Insignificant, and of no Benefit at all, to those who cannot be content with such a second Consecration.

§ XXVII. You produce and endeavour to answer two Objections, which you say you have heard of, against the Bishops being authorized by the foresaid Clause of the Preface, p. xxxi.

The first Objection is silly enough, and I never heard of it before I saw it in your printed Letter; upon my reading it, I found it so weak, that it put me in mind of some Authors who purposely start such trifling Objections themselves, because they are easily answered, and in the Eyes of the Ignorant give some Figure to their own Performances: I will not accuse you of any such Management: But,

The second Objection is of greater Weight and Importance; and I must needs say that your Answer thereto is not at all to the Purpose. The Objection is this; "*That an Order may be said to proceed contrary to the Rubricks, which commands either MORE or LESS, than that which is directed by them.*" This is a great Truth with Relation to the Rubricks of the Book of Common Prayer: For, those Rubricks are the Laws of the Church and State of *England*; they are Part of the *Statute Law* of the Nation, and the Laws of the Nation will not allow any one to add to, or take from, a *Statute Law*, in Matters about which the Statute Law is concerned: To exemplify this in two Instances:

*First*, As to ordering MORE than a Rubrick directs. A Rubrick in the Communion Service now stands thus:

*"When there is a Communion, the Priest shall then place upon the Table so much Bread and WINE as he shall think sufficient."*

This is a Rite or Ceremony appointed by the Rubrick, which is Statute Law. The Bishop of the Diocese has not Authority to add to this Rubrick, or Statute Law, and therefore he has not Authority to enlarge this Rubrick, by ordering Bread, Wine, and Water; his so ordering would be contrary to this Rubrick, in the Eye of the Statute Law: This would be true, if there were nothing more in the Act of Uniformity than an Injunction to administer the Sacraments "*in such Order and Form as they be mentioned and set forth in the said Book.*" But when further, the said Act prohibits (as it does) to "*use any other Rite, Ceremony, Order, Form, or Manner of celebrating the Lord's Supper, openly or privily;*" his said Order would be more manifestly contrary to the Rubrick: But yet in both Cases it would be *contrary to the Rubrick*, because the Rubrick itself is Statute Law; and the very Letter of a Statute Law must be exactly adher'd to and observ'd: which makes your Determiners to be Breakers of the Statute, when they order the Use of the Mixture.

*Secondly*, As to ordering LESS than a Rubrick directs, or, which is the same thing, making such an Order as shall D E-

SIGNEDLY

SIGNEDLY set aside a Rubrick, as if it was Faulty or Criminal, which your Determiners have done, by the Rubrick for second Consecrations, whereof I have taken Notice before under my XXVIth §. This their Order, or Declaration, call it what you please, is *contrary to the Rubrick*, because it derogates therefrom, as a thing to be avoided: That Rubrick is Statute Law, and the Law will not allow any Imputation of Fault to be cast thereon, even if no Penalty had been laid upon the Transgressors, for the same, by the Act of Uniformity; but this Statute does enact a Penalty upon "*any Manner of Parson, Vicar, or other WHATSOEVER Minister*" — who "*SHALL DECLARE or speak any thing IN DEROGATION of the said Book,*" [viz. of Common Prayer, &c] "*or ANY THING therein contained, or any Part thereof.*" [Act for Uniformity *imo* Eliz.] So that here is no Room left to suppose, that the said Declaration of your Determiners is any other than CONTRARY to that Rubrick; for, it is speaking in Derogation thereof.

You attempt to answer the Objection by expostulating with the Objectors in this Manner, pag. xxxi, xxxii. "*How*" will they "*answer a PRESBYTERIAN, when he says, That to command More or Less in the Worship of God than is required in Scripture, is contrary to Scripture? How will they vindicate the Church, which commands the making the Sign of the Cross, in the Administration of Baptism, and enjoins all Persons to receive the other Sacrament kneeling, &c.*" — "*in the Book of Common Prayer, which are not required in Scripture? How, I say, can they vindicate the Church in these Particulars, if what they urge with Regard to the Rubricks, be an Argument of any Force?*"

To which I answer, That in these and other like Matters, the Church is very well vindicated, and the Objection at the same time stands firm: For, the Scripture has no where appointed a *stated determinate Form*, for a "*BOOK OF COMMON PRAYER AND ADMINISTRATION OF THE SACRAMENTS, AND OTHER RITES AND CEREMONIES OF THE CHURCH,*" to be used by Christians, "*and none other, or otherwise.*" No, These Things the Scripture has left to the Power of the Spiritual Governors of the Church to appoint, so as that all Things be done "*decently and in order*" — "*according to the Proportion of Faith,*" and "*to the Glory of God, and the Edification of his Church.*" This cannot be denied between you and me; and therefore the Church cannot be said to enjoin *contrary to Scripture* in the Instances you mention, for this very Reason, because the Scripture gives her Power and Authority to order and appoint such Things, (as above) and has no where made Rubricks

Rubricks or Orders, has not at all determined stated Forms, Rites, or Ceremonies of Worship in the Christian Church, to which these Instances can be said to be Additions, or from which these Instances can be term'd to be Abatements and Derogations.

But the Case is altogether otherwise in the Church and State of *England*; they have by Law, and Statute Law too, appointed a *determinate Form and Order of Common Prayer*, in which all the Rubricks are expressed; they have fixed all the particular Rites and Ceremonies; they have expressly enacted the Use of This Form, Order, Rites, and Ceremonies, exclusive of any others; and they have made all and every of these to be Statute Laws of the Land, and therefore an Order, in Cases wherein the Rubricks are concerned, is justly said to be "*contrary to the Rubricks,*" when it "*commands either more or less than that which is directed by them:*" Because the Rubricks are the Statute Law of the Land, and in Cases wherein they are concerned, the Letter of them must be observed, without any Addition to, or Substraction therefrom: Because the Legislators found their Authority of making such Statutes, upon the Scriptures not having enjoined any particular Rites, Ceremonies and Forms of Common Prayer, against which their Statutes can be said to be contrary; and consequently you have not answered the Objection, because your Scripture Case is utterly dissimilar from, and no ways agreeable with the Case of our Statute Law, and therefore the Argument will not hold from the one to the other.

There's another strong Objection, which you have never attempted to answer, tho' you are very well acquainted with it, and 'tis this, that you have in reality no such legal Judges as are impowered by the Preface to the Book of Common Prayer, to determine the Sense of the Liturgy of the Church of *England*. This Objection I have put to you several Times, and you know why you care not to trouble yourself with the Labour of endeavouring to solve it; I have therefore the more largely insisted upon it in these Papers, XXI §, from *pag. 33* to *pag. 39*. because your Determiners found their pretended Authority upon that Preface, and make it the Basis and Foundation whereon the whole Superstructure of your and their Agreement does rest and depend: I have there prov'd that, That Preface is no Rule of your Church; that it authorizes no Judges whatsoever to determine after your Manner of determining; and that let it authorize for what Matters it will, your Determiners are not the **THEREBY LEGALLY AUTHORIZED JUDGES** in such Matters; and consequently, your whole Scheme is a mere Nothing, as to legal Obligation, it being no authentic

tick Act of the legal Church and State of *England*, whose Liturgy it is you pretend to explain; and whose legal Diocesan Bishops you have not at all among you, for such an authorized Purpose.

Your saying, therefore, "*If the Bishops on this Occasion think it expedient to advise with their Presbyters, that is pure Courtesy and Condescension, since the Bishops are appointed sole Judges in the Case,*" is of no Moment, so long as you have not among you these "*SOLE JUDGES,*" who are in Truth no other than those *Legal Bishops* of the Church of *England* incorporated in the State, whom the Preface authorizes, but not so highly as your Determiners pretend to be authorized thereby. Had these Determiners *condescended* to advise with some Presbyters, who were excluded from their personal Consultations, 'tis to be hoped they might have seen and prevented the Ridiculousness of building their House upon the Sand, where it must inevitably fall; for, what else is their solemn Claim of Authority, as given them to determine, by a Statute Law of *England*, which in no Respect whatsoever has any Relation to them, and which indeed does wholly incapacitate them for such an Authority? It is a Slip, and a great one too! which might have been prevented by a free Conference, and orderly Debates, before put in Execution; but such is the usual Fate of those who will determine, without a previous, fair, and open Trial of the Merits of the Things they would establish. I am sorry for the Mistake, and so must leave it!

§ XXVIII. You give us a Rule from one of the Homilies, which you say "*may be a good Direction to the Bishops, in the Interpretation of the Communion Office, declaring the Sense of it: Before all Things, this we must be sure of especially, that this Supper be in such wise done and ministered as our Lord and Saviour did and commanded to be done, as the Holy Apostles used it, and the Good Fathers in the Primitive Church frequented it.*"

This is an excellent Rule indeed, whereby to discover the true Nature and Quality of any Church's Communion Office; and 'tis not to be doubted, but all Churches will claim the Reputation of their Communion Offices, being exactly conformable thereto: But it fares with this Rule as with all other good ones, that the several Claimants interpret it several ways, according to their own respective Schemes, (whose Interpretations of this Rule are easily discovered, by the Nature and Quality of their solemn Ecclesiastical Doctrines and Injunctions.) And so the *Armenian* Churches, who have rejected the mix'd Cup of our Lord, and the *Romish* Churches, who rob the

Laity

Laity of the Cup, will assert, that their Communion Services are agreeable with this Great Rule, tho' 'tis manifest that they are not so, as any one may be convinc'd that will but impartially compare them therewith; the *very Absence* of these Things out of their Ministrations, being a full Discovery of their Nonconformity to the Rule: Their owning this Rule therefore, and acknowledging the Duty of following it, does not prove their REAL CONFORMITY thereto, for, if it did, then all, even opposite Parties, would be in the Right, in the very Things about which they contend and oppose one another; which is a great Absurdity to imagine.

The Church of *England*, no one will doubt, does so *interpret this Rule*, as that she believes her Communion Office to be agreeable thereto: Her Sense of the *Meaning of that Rule*, and her enjoined Practice, go Hand in Hand, without Inconsistency and Contradiction to one another: She no where says now, in any of her publick Acts, that this Great Rule contains the four Usages, or any one of them; nay, she expressly teaches against two of them, Prayers for the Dead and the Sacrifice, in her publick Acts, as I have prov'd before, p. 26 to 31. These two, and the other, *viz.* the Mixture, and Catholick Invocation, she had in her first Reformed Liturgy; all these four, she, by her publick Acts in her last reviewing Convocation rejected, so as that not one of them is to be found in her present Liturgy; the most penetrating Eyes and Ears in a Congregation cannot SEE, HEAR, or DISCOVER them, or any of them to be IN FACT ministred thereby. Nay, the greatest Enemies to these Usages, can minister by this Liturgy, without any the least Opposition to, or Inconsistency with, the Principles of such their Enmity; and the most malicious Opposers of the Church of *England*, who esteem these Things to be *mere Popery*, do not vent their Malice against her, as holding and retaining 'em in her Service; which they certainly would do, if they could discover them to be there; for, they want not Quickness of Sight to discover, nor ill Will to publish, any Thing in her Constitution, which they think to be Matter of Charge against her: From all which it follows, that tho' she owns the Rule in general, yet she does not intepret it to contain the Particulars of the four Usages; and therefore your Determiners cannot make this Rule itself, in the Truth and Reality thereof, to be "*their Direction in the Interpretation of the Communion Office,*" so as to judge and declare, that "*the Sense*" of that Office does in Truth and Reality contain those Usages. This would be a Misapplication of the Rule, and making a false Inference; 'twould be the same as if a Man should say, A Church owns such a Rule in general to be her Duty; therefore

therefore her Institutions and Injunctions are all agreeable to every Particular of that Rule, tho' Matters of Fact demonstrate the contrary in many irregular Communion of the Christian Church; who yet own the Rectitude of the Rule, and their own Obligation to be conformable thereto: The great Business then of taking the Rule you mention, to be "*a good Direction*," is to get a true Knowledge first of the Particulars of the Rule, and from thence to determine what ought to be in a Communion Service; then to take the Service and lay it to the Particulars of the Rule, and so it will be seen manifestly, whether the Service is really and in fact conformable to the Rule or no: There is no other Way of taking this Rule for "*a good Direction*;" this was the Way made use of in the Years 1717 and 1718, when 'twas determined thereby, that the Communion Service we speak of, is defective of those Usages; and if the Determiners of your Scheme had impartially taken the same Method, *Anno* 1732, your Scheme would never have been agreed to, but, on the contrary, 'twould have been rejected and thrown out upon its first Proposal, as a Thing prejudicial to the real Unity of the Church, and a manifest Nonconformity to this excellent Rule.

§ XXIX. I cannot but observe, that when you would seem to enumerate the four Usages a little lower, as Parts of the great Rule last spoken of, you acknowledge the Mixture, and "*Prayer*" — "*for a Blessing on the Elements, that they might BE MADE THE BODY AND BLOOD OF CHRIST*" unexceptionably enough: But when you would be thought to describe the other two Usages, you do it in such a Manner, and with such a remarkable Reservedness and Partiality, as are no ways commendable nor agreeable with your former plain Dealing: Thus you tell us, "*The Faithful departed were prayed for, that they may be Partakers of the Heavenly Kingdom*;" this is Part of the Truth, but *not the whole Truth*, which you are obliged to testify by the Oath which you have taken in the Presence of God and his Church, when you was admitted to be a faithful Steward of his Mysteries; for, you omit that they were also pray'd and offer'd for, with respect to their INTERMEDIATE STATE, as your Collection of Liturgies fully testifies.

So again you say, that "*The Bread and Wine*" (you mean by what you said before, the mix'd Wine) "*were offered in Acknowledgment of God's Sovereignty, and TO BE the Memorial of Christ's Death*." This also is Part of the Truth, but not the whole Truth; for, you omit the great Christian Sacrifice of Christ's Representative Body and Blood, which was always  
offered

offered to God the Father, after the Words of Institution, and which succeeded that first Offering of the *unconsecrated Elements*; as your Collection of Liturgies does also testify.

This Way of Management is nothing agreeable with Primitive Catholicism, as neither is your Promise of retracting your excellent Writings, upon the low and mean Condition of a Compliance with the *Private Judgment* of your Writer of the two Discourses; whose whole Performance is a Misrepresentation of the Church of *England's* Liturgy; and whose Manner of attempting to explain it, is asserting upon his own Fancy and Imagination what *never can be prov'd*, so long as the publick authentick Acts of that Church demonstrate the contrary to his utmost Endeavours, and plainly confute his whole Treatise.

§ XXX. And yet, see the Prevalence of mighty Truth, whose once Advocates are not usually suffer'd to desert her without some painful Emotions! This your promised *Retraction* is not without its Misgivings, the Struggles of a Mind better instructed, and the Twitchings of a Conscience better inform'd; for, in the Midst of all the Satisfactions you seem to take in your new Scheme, for an Acquiescence in the Liturgy of the Church of *England* as it now stands; you discover a remanent "*Desire*," and wish, still unsatisfy'd, that "*her Liturgy had been, and may yet in DUE TIME, and by DUE AUTHORITY, be altered in such Manner, as might prevent any Misunderstanding of the Doctrine of the Church as to these Points*" pag. xxxii. As for this DUE AUTHORITY, I have no need to say more relating thereto, than what I have expostulated with you in pag. 24, 25 of these Papers. 'Tis enough that the Alteration of the Liturgy is a Desirable Thing; it could not be Desirable with Justice and Reason, if there were no Necessity for it; because 'tis but mere Humour and Fancy to spend our Thoughts and Desires upon altering Liturgies for needless and unprofitable Things: "*The Necessity of an Alteration*" wants not the Formalities of what your new Opinion calls "*due Time*," and "*by due Authority*"; for, in such pressing Cases, all Times are "*due*," their Necessity requires to be "*instant in Season and out of Season*"; and for this Purpose, where there is even No more than *one Catholick Bishop*, be he of what Nation soever, there is and must be "*due Authority*"; such a Bishop being a rightful Successor of the Apostles, and, as such, having all DUE AUTHORITY, and Power necessary to the *Being and Well-being* of the Church, let modern Inventors, and Determiners of Novel unaccountable Schemes say what they will to the contrary, in favour of their desir'd *due Authority*.

And

And as for altering the Liturgy, so as to "*prevent any Mis-  
understanding of the Doctrine of the Church, as to these Points,*"  
viz. Of the four Usages; She herself has so alter'd her Liturgy  
from her first Reform'd One, that her present Liturgy, and  
her other Publick Acts, do already sufficiently obviate "*any  
Misunderstanding of her Doctrine as to these Points;*" for they  
manifestly enough demonstrate to every serious Enquirer, that  
her Doctrine and Practice, do really disallow of, and reject  
those Points; and therefore, no other Alteration is justly  
DESIREABLE NOW, but such as will, by manifest, plain and un-  
disguis'd Appointments, convince the Impartial, that she teaches  
and practices in the Alteration those four necessary Usages.

§ XXXI. Your hearty Thanks to your Author, for his  
"*Pains*" and for his "*Desire to procure Peace and Union;*"  
and "*for the Kindness and Friendship*" he has "*shewed to us,*"  
"*who*" (you say) "*had been led into an Opinion of the Defective-  
ness of the Establish'd Liturgy,*" as you express it, p. xxxii,  
and xxxiii, require some Retrospection, upon the Nature of his  
and your own "*Pains;*" the True *Quality of his and your De-  
sire;* and what it was that led us into the Opinion of that De-  
fectiveness which you speak of.

First, His Great Pains have been, To form Schemes and Pro-  
posals for an Imaginary Coalition, upon Terms utterly unwor-  
thy of Primitive Catholick Christians Acceptance; and which  
indeed insist so tenaciously upon the Perfection of the Present  
establish'd Liturgy; that, your Letter to me Nov. 8, 1729,  
assur'd me that "*If I desire a Tittle should be alter'd in the  
Common Prayer it will not be granted.*" At the same Time  
you determin'd not to come in, to his Proposal "*If they*"  
(his Party) "*refuse the OPEN USE of the Mixture;*" For,  
(say you) "*I shall then think their Purpose is to TIE US UP TO  
THEIR OWN TERMS, and to be at Liberty themselves.*"

When this Gentleman had taken the Pains to draw up what  
you call the "*Instrument of Union,*" He therein propos'd the  
"*Open Mixture*" but with this uncatholick Declaration, "*We  
believe the Mixture to be in its own nature Indifferent, and not  
at all necessary, or any part of our Saviour's Institution;*" This  
is his Orthodoxy! which you would have admitted him and  
his Party to declare, in an Instrument of Coalition! And in  
your Letter to a Friend in London, dated Nov. 8, 1729, you  
own for yourself, and for others you would have had to con-  
cur with you, saying "*We yield to them with regard to WHAT-  
EVER IS ESTABLISHED by the Liturgy.*" You tell your said  
Friend, that "*they will not treat with*" (one of your Collegues  
in particular.) But, they would not come in, to the Publick  
Mixture,

Mixture, because they held it to be *illegal* ; and so this Treaty was broke off, as your Letter of Nov. 29, 1729, informs me in these Lamentable Words! “ *They refuse Communion with us, tho’ we should oblige ourselves not to offend against ANY ARTICLE, CANON OR RUBRICK of the Church of England!*” whereby you demonstrate your Readiness to come in, fully to a Compliance with their uncorrected Liturgy.

The next Year I find your Author’s Labour and Pains somewhat alleviated by your helping Hand ; for in your Letter of September 19, 1730, you inform me, that the Instrument was “ *drawn up by you and him.*” So that, now the Instrument was your own, tho’ not at all amended from what it was before : In the same Letter you still adhere to the Necessity of the *Open Mixture* ; give excellent Reasons for it (which I have recited in p. 41 of these Papers;) and finally you determine, that for those Reasons you “ *must and SHOULD ALWAYS insist on the Publick Use of the Mixture.*” You tell me “ *there is no Hopes of our coming to an Union with them upon any other Terms, than by our yielding to them in EVERY THING WITHOUT RESERVE.*” You own moreover that the Concessions you made in that Instrument, were “ *perhaps much more than you OUGHT to have yielded.*” But in your Letter of the same Date to another Friend in London, you are more frank, and say “ *that, notwithstanding the TOO LARGE CONCESSIONS I had made, they will not unite with us, &c.*” But yet, in so short a Time as but four Weeks after, *viz.* On the 17th of October, 1730, you write to your Author a Letter of Encouragement to proceed on that very Scheme of your acknowledged “ *TOO LARGE CONCESSIONS,*” Approving his Practice of ministring by the Unalter’d Liturgy ; and solving all, by your *New Uncatholick Doctrine* of Worshipping by declar’d Meanings AND INTENTIONS, then invented by you, to supply the Defects of a Liturgy.

This Gentleman accordingly continued his Pains-taking ; and gave out in the North, that the Coalition must take Place, upon the Terms of his Instrument ; but the Obstacles which his Letter and your Scheme met with in London, caus’d you to write him another Letter to dissuade him from any further Prosecution of that Matter ; In which you told him to this Effect,

“ *That his Instrument of Union will only tend to DISUNITE us more, and that whereas there are now two Parties of Non-jurors, there will then be three. For those who approve the Concordate will NOT UNITE the two Parties, but will make a Third, and involve us in new Controversies.*”

*"versies, which we ought by all Means to avoid, and therefore  
"HAD BETTER LET MATTERS CONTINUE as they are."*

This I had from you under the 28th of November, 1730. And 'twas excellent wholesome Advice for him and you to follow.

But, deaf to all this, he proceeded, and with that extravagant Heat, that he preach'd against and condemn'd as Schismatics, in his Sermons, all those, who did not worship according to his Scheme.

This drew from you more Letters to him, of which you inform me in these Words;

*"As to Mr. S————'s Sermons" ————— "as I have  
"long since, in a Letter to himself, declared my Dislike of  
"those Sermons, and let him know that I CANNOT  
"ANY more say, I could COMMUNICATE with  
"him, so I have again very lately taken Occasion to let him  
"know, that even according to his own Account of the  
"Sermons, I look upon him as one who has CONDEMN'D ME  
"AS A SCHISMATICK, and therefore he need not wonder, if  
"I declare AGAINST COMMUNICATING WITH HIM; since if I  
"should offer to come to his Altar, he ought not on his  
"OWN PRINCIPLES to admit me till I had renounced my  
"Schism."*

These are your own Words in your Letter to me of the 8th of May, 1731. Any one would have thought by this—— That you had now finally done with any more Tamperings in favour of his Schemes and uncharitable Principles; especially, considering, how you had open'd your Breast and disclos'd your Sentiments concerning his Party, in your Letter to another of your Correspondents but five Months before this; wherein you say of them,

*"I have now broke off all Treaty with them, being fully  
"convinc'd that they are not Men to be treated with upon  
"any fair Terms," ————— "I shall make no more Pro-  
"posals to them, nor hearken to any more which they may  
"make to me. For I find them so Obstinate, that it is  
"altogether in vain to think of an Union with them."*

This, I say, taken in Conjunction with your Judgment of the Uncharitableness of your Instrument-maker's Sermons, and Principles, and your own Backwardness of Communicating  
E therefore

therefore with him, as in your said Letter of the 8th of *May*, 1731, together with your late Acknowledgment that you had made them "TOO LARGE CONCESSIONS," would have induc'd any body to believe, that you now had fix'd your Resolution to adhere to your Primitive Catholick Principles, and Practices; and that now repenting of your "*Too Large Concessions*," you would not be drawn away to a Compliance with his and their uncatholick Terms ——— Of a But *Nominal*, not *Real Coalition*.

But behold the Frailty and Inconstancy of Human Nature when left to itself! In less than two Months after, *viz.* about the latter End of *June*, or the Beginning of *July*, 1731, you came suddenly and privately to Town; secretly treated and agreed with them upon the very Bottom of that odd Scheme, the Fallacies whereof I have expos'd in these Papers; you did this, without any first free CONFERENCE and DEBATES, in a Church Assembly of all Parties concern'd in the same; against the FORMAL PROTESTS of two Brethren Catholick Collegues; in EXCLUSION of one of 'em from your Consult, tho' ye all owe whatsoever Authority ye can justly claim, to his Labour and Concurrence; and Lastly, without the Approbation of another Brother Collegue, Mr. *T B*, who by Reason of his great Age, and Distance from *London*, could not meet you, but in his Letter to you, of the 7th of *July*, 1731, assures you thus,

"As for my Part, I think the Alterations (that have been made) so REASONABLE, so UNEXCEPTIONABLE, that if it shall please God to prolong my Life to any more Opportunities of waiting on his sacred Altar, I shall (after all) presume to use our New Office."

And being press'd by an intimate Friend of his, to come to Town upon this great Affair, he answer'd him thus in his Letter of the 26th of *July*, 1731.

"After all; What shall I say? What can I do? I have already told Dr. B. that I am resolv'd to adhere to our New Office. And if I were in Town, it can't be suppos'd that I could divert him from those Measures he has design'd. However, if he desert us, There will some remain, I trust, who will continue our present Usage."

And in Answer to a Letter I wrote him, to request his coming up; he returns me thus, the 31st of *July*, 1731.

"To

" To London I cannot come, but I have wrote an Answer to  
 " Dr. B——t, and therein told him, That I am resolv'd to  
 " adhere to our New Office."

I say, thus, upon your *Own Private Judgment* [for *Private Judgment* it certainly was, while discordant with the Practice of the Primitive and Universal Church] you then came wholly in to the Terms of your Author's Scheme, whereby you and the two who agreed with you here in Town, assum'd to yourselves a Pretence of Authority, which never was given to you [See my § XXI.] and upon that No FOUNDATION you built your whole AIRY FABRICK of, *First*, A forsaking the Open Edifying Mixture of the Sacramental Cup, in Exchange for the Order, for an Unedifying, Precarious, Uncertain, Doubtful, Private Mixture only, which at best, insur'd nothing to the Church of the Real Performance thereof; *Secondly*, An actual Departure from all Primitive Catholick Prayers and Offering for the Faithful Departed; *Thirdly*, A leaving off in Fact the Great Christian Sacrifice of Christ's Representative Body and Blood, which his Institution requires, and the Primitive and Universal Church constantly practised; *Fourthly*, An actual Departure from the Primitive Catholick Invocation to make the Elements to BE the Body and Blood of Christ, substituting in it's room no more than their declared INTENTION to pray for this, in Words which do not signify any such Thing; *Fifthly*, An Order, enjoining all Priests in your Communion, to consecrate at first rather more Elements than are sufficient, to avoid Second Consecrations; and *Sixthly*, Another Authoritative Order for all such Priests to use the Establish'd Communion Office, and no other; which renders the 5th Order useless and insignificant, when a Necessity shall come for Second Consecrations, [and what Foresight can infallibly prevent 'em? See p. 55] for, they must then, by this Order, consecrate by the Words of Institution alone, being by this 6th Article fasten'd down to the Observance of the Rubrick for those Second Consecrations.

And here I cannot, without Pity, reflect upon that Unsteadiness of Resolution, or Want of Memory, or I know not what to call it, that has drawn you in, to that very Snare and Trap, which your seeming Watchfulness saw but a little while before, was laid for you.

The *Private Mixture*, you for a long Time strenuously oppos'd and promis'd never to agree to, upon Account of its Non-Conformity to the Practice of the Primitive Church, and the Insecurity of its certain Performance; But you now receive, acquiesce in, and strangely impose it upon others: The Men

whose Refusal of the Publick Mixture, you judg'd was an Evidence of their "*Purpose to tie us up to their own Terms, and to be at Liberty themselves*"; and whom you found determin'd against Union "*upon any other Terms, than your yielding to them in every Thing without Reserve*" and upon which Account you broke off Treaty with them, are the very Men to whom you now yield to be ty'd up to their own Terms "*in every Thing without Reserve*": The "*Too LARGE CONCESSIONS*" you own'd you had made them, are now no longer TOO LARGE; you agree to those very Concessions, and would also impose them upon others: Your Author's Instrument, falsely called an Instrument of Union, which you warn'd him "*will only tend to DISUNITE us more*", has now chang'd its dividing Quality, is altogether Healing and Uniting! You receive it as such, and enjoin others to receive it so too: The Man, of whom you profess'd, you could not any more say "*you could communicate with him*", by Reason of his Uncharitable Charge of *Schism* against you, and others, for not Worshipping according to his Scheme; is now made your Leader and Guide, by your entire Submission to his *Uncatholick Scheme*, and your requiring others to pay the same Deference, to his *Private Judgment*; for, such, and no other is his Novel, unprecedented Instrument.

But, alas! the Authoritateness, of That Instrument, privately agreed to by yourself, and two more of your Brethren, who impos'd it as an Injunction upon the Presbyters, when it was sent to their Presbyters for their Approbation and Concurrence, produc'd an Effect which fully demonstrated the Imprudence of it's Composition; for, as soon as they saw it, finding by its Terms, and the High Form of its Language, that it was Authoritatively impos'd upon them; they refus'd to take it into their Consideration, and so threw it out, as an Injunction with which they had, and would have, nothing to do at all. Your two Brethren aforesaid sent you Notice of this, and that they could not therefore come to a Conclusion with you at that Time; and so it was dropp'd for the Present.

The next Year, 1732, The Proposals were reviv'd again, and manag'd with great Secrecy; you came to Town, and without calling any Church Assembly of all such Persons as are concern'd in so great an Affair, wherein Prayers ought first to have been offer'd up to God for the Assistance of his Holy Spirit; wherein the Matters and Things should have been then propos'd to the Assembly, and a free Conference and sober Debates should have been allow'd and enter'd into for the more effectual Discovery of the Truth, if we are so blind as not yet

yet to see it ! Without any thing like this ; yea, without so much as any the least Personal Conference with your Orthodox Catholick Colleague of your own Communion here in Town ; you, in an Uncatholick Manner, upon your own Private Judgment, came to an Agreement, with your said two Brethren, upon every one of their own Terms, as before specified, without any the least Alteration of the Substance of the Articles of your Private Instrument of 1731, [See pag. 39, &c.] only with a very remarkable Omission of those Authoritative Forms and Terms of Language, which in that other Instrument, made your Articles to be Injunctions impos'd upon others, who did not hold themselves to be oblig'd thereby, and therefore threw it out and rejected it.

Thus for Instance, you now omit entirely your Claim of a *pretended Authority* as given you by the Preface to the Book of Common Prayer : I wonder'd at this Omission, after you and your Determiners had insisted upon it so strenuously as you did before ; I ask'd a worthy Friend of mine [who is no Stranger to the secret Springs of all your Instruments] what may be the Reason of it ; his Answer is, that he knows of no other than the Behaviour of the Rejecting Presbyters last Year ; but, that, notwithstanding this Omission, you still go upon the same Foundation of That Preface's authorizing you as express'd last Year. [Which pretended Authority I have confuted in § XXI, of these Papers, p. 32 and forward.]

Again, you now omit all the Authoritative Terms, such as " ORDER " ——— " WE ORDER " ——— " WE DIRECT " ——— " EVERY, &c." ——— and " WE STRICTLY ENJOIN ALL, &c." as they stood in last Year's Private Instrument ; and instead thereof, you now insert these Terms [which relate to none but yourselves the Subscribers, and carry nothing of any Authoritative Injunction along with them] that is to say " AGREEMENT " ——— " WE AGREE " ——— " WE AGREE." And in the whole Instrument now, there is not, from first to last, so much as one Word of your Authoritatively *ordering, directing, enjoining, or requiring* any Persons whatsoever in Communion with you, to *perform, understand, mean, or intend* your agreed Articles ; nor is there so much as any Declaration, Promise, or Agreement, that any but yourselves shall PERFORM, UNDERSTAND, MEAN, OR INTEND, those Articles, or any one of them. But that I may not charge all this upon you without Proof, I have subjoin'd your Two Instruments of 1731 and 1732 ; whereby the Truth will manifestly appear, viz.

Anno 1731.

*The Authoritative Instrument ; rejected by their Presbyters when sent to them for their Approbation.*

**W**Hereas an unhappy Misunderstanding has happen'd between us — concerning the Communion Office in the Establish'd Liturgy, therefore that for the Future an exact Uniformity may be preserv'd among us, We [being empower'd thereunto, by the following Clause in the Preface to the Book of Common Prayer " And for-  
"asmuch as nothing can be  
"so plainly set forth, but  
"Doubts, &c.] do make the following ORDER and Declaration, viz.

Remark'd on p. 33 to 39.

1. WE ORDER that a little Water shall always be privately mixed with the Sacramental Wine, before it be placed upon the Altar.

Remark'd on p. 40 to 43.

2. We declare, that tho' the Words *militant here in Earth* shall always be used as Part of the Title of the Prayer for the whole State of Christ's Church, yet the following Words in the last Clause of that Prayer " *that with them we may be Partakers of thy Heavenly*  
" *Kingdom,*"

Anno 1732.

*The No Authoritative, Private Agreement, which was not sent to their Presbyters for their Approbation, and is no Church Act, but only a clandestine peculiar Compact, between the Subscribers for themselves alone ; no Church Assembly having been summon'd, or invited, freely to Confer and Debate pro and con, upon these Articles.*

**W**Hereas an unhappy Misunderstanding has happen'd between us — concerning the Communion Office in the Establish'd Liturgy, therefore, that for the future an exact Uniformity may be observ'd among us, we do make the following Declarations and AGREEMENT.

I. We declare, that tho' the Words *militant here in Earth*, shall always be used, as Part of the Title of the Prayer for the whole State of Christ's Church, yet the following Words in the last Clause of that Prayer " *that with them we may be Partakers of thy Heavenly Kingdom,*" shall be understood to be the same in Sense with these Words in the Burial Office " *That we with all those that are departed in the true Faith of thy Holy Name, may have our perfect Consummation and Bliss both in Body*  
" *and*

Anno 1731.

" Kingdom," shall be understood to be the same in Sense with these Words in the Burial Office " *That we with all those that are departed in the true Faith of thy Holy Name, may have our perfect Consummation and Bliss both in Body and Soul, in thy Eternal and Everlasting Kingdom.*"

Remark'd on p. 44 to 51.

3. We declare that the Church appointing the Priest to place so much Bread and Wine as is sufficient upon the Table, and afterwards in the following Prayer to beseech God to accept our Oblations, Intends that he should both acknowledge God to be the Sovereign Donour of those good Creatures to us, and also offer them in in order to the Sacrificial Ministration according to the Institution of Jesus Christ, in Remembrance of his Death and Passion.

Remark'd on p. 51. 52.

4. We declare, that in the Prayer of Consecration, the Church in that Petition, " *Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving, &c.*" Intends to bless, that is, to pray God to bless and sanctify by his Holy Spirit

Anno 1732.

" *and Soul in thy Eternal and Everlasting Kingdom.*"

Remark'd on p. 44 to 51.

II. We declare, the Church appointing the Priest to place so much Bread and Wine as is sufficient upon the Table, and afterwards in the following Prayer to beseech God to accept our Oblations, Intends that he should both acknowledge God to be the Sovereign Donor of those good Creatures to us, and also offer them in order to the Sacrificial Ministration, according to the Institution of Jesus Christ, in Remembrance of his Death and Passion. Remark'd on p. 51. 52.

III. We declare that in the Prayer of Consecration the Church in that Petition, " *Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving, &c.*" Intends to bless; that is, to pray God to bless and sanctify by his Holy Spirit the Elements before offer'd. Remark'd on p. 52. 53. 54.

IV. We AGREE that a little Water, shall always be privately mixed with the Sacramental Wine, before it be placed upon the Altar.

Remark'd on p. 40 to 43.

V. We AGREE to consecrate at first rather more than is sufficient for all the Communicants, that there may never be

Anno 1731.

Spirit the Elements before offer'd.

Remark'd on p. 52. 53. 54.

5. We direct every Priest to consecrate at first, rather more than is sufficient for all the Communicants, that there may never be any need of a second Consecration.

Remark'd on p. 54. 55.

6. *Lastly*, We strictly enjoin all Presbyters in Communion with us to use the Establish'd Communion-Office, and no other, from and after ————

[Agreed by H. G.  
R. R.  
Dr. B—t.]

Anno 1732.

any Need of a second Consecration. Remark'd on p. 54. 55.  
[Sign'd Monday April 17, 1732.]

*Sic Subscribitur* H. G.  
R. R.  
R. R.  
Proc G. S.

And we being satisfied with the Promises and Declarations made and sign'd by the ———— Mr. H. G. Dr. R. R. and Mr. G. S. do readily and chearfully return to full Communion with them, and do faithfully promise to lay aside the Office we now use, from and after the first of *September* next ensuing, in the Year of our Lord, One Thousand Seven Hundred and Thirty Two, and to administer the Holy Eucharist according to the Form prescribed in the Establish'd Liturgy of the Church of England.

[Sign'd Friday, May 26, 1732.  
By] T. B. L. L. D.  
T. B. A. M.

Thus your whole Scheme this Year, exactly the same as 'twas last, in the Articles of your *Desertion* and *Departure* from the edifying Ministration of the four necessary Usages of the Primitive Catholick Church, and which you and your Cousin Mr. T— B— have unaccountably and inconsistently with yourselves, sign'd and agreed to, in Company with Mr. H. G. R. R. and G. S. wherein you promise and agree upon *their own Terms* to lay aside your Present Orthodox Catholick Liturgy, from and after the first Day of *September*, 1732; and to administer the Holy Eucharist by their Liturgy, [tho' not alter'd in the least] is NO CHURCH ACT; 'tis not the Result of any summon'd Assembly of the Clergy, freely to confer and debate pro and con upon its Articles; it is disrobb'd and destitute, naked and void, of all even the Formalities of Real or but Pretended Authority; it claims and exerts indeed no Authority at all; it does not *order*, *require*,

or *enjoin* any thing in the Least upon the Church ; so that, 'tis in every Respect no more than a Private Agreement among, and for, yourselves, alone ; but with this great and [without Repentance] irreparable Damage to you two, and to those who may happen to involve themselves in the Unhappiness of following your Example ; that you abandon and relinquish *That Sacred Treasure* which was committed to your Trust ; while at the same Time you have thereby added nothing of Benefit to the Party to whom you are to be join'd, since in Fact they remain but in the same Condition they were in, before your Agreement with 'em, and are not at all amended in their External Ministrations to God and his Church : In short, they are to be but as they were before, and you are to be entirely what they are ! This is the True Nature of your and your Author's Labour and Pains, to confirm in their Mistakes, those who are in the Wrong, and to weaken, diminish, and draw off from their Duty those who are in the Right, as to the Orthodoxy and Catholicism of their Liturgick Ministrations. And this shews,

*Secondly*, What is the True Quality of his and your Desire for what you call "PEACE AND UNION". The Words "PEACE" and "UNION", are indeed charming and delightful Words, and many, very many, have been sadly drawn away and deluded by the Pleasure of their Empty Sound ; by this alone, Multitudes have been strongly cemented and united together in the Profession and Practice of most dangerous Errors ; 'tis needless to enumerate Particulars, the World is too full of Instances, for us to want the Knowledge of this melancholy Truth. Our Business then, is exactly to distinguish, whenever these charming Words are propos'd to allure us. The Unity of the Church is a MOST DESIRABLE THING ; but every Thing that's call'd so, is not that Unity ; the true Means to procure it too, are highly commendable, but all the pretended or supposed Means attempted to bring it about, are not really valuable and praise-worthy : Men have their Mistakes about the Nature of that Unity, and this frequently engages them in mistaken Means to promote it. A Leader and Guide of the Church should not be mistaken in either ; for if he is, his Guidance will be dangerous, and without some better Leader to direct, will plunge himself and his Followers in the most deplorable Separations and Divisions from God and his Church.

I need not seek for any other Description of the Unity of the Church, than that which you have given, and I have recited in the 1st §. of these Papers ; and it is that Unity which obtain'd from the Beginning of the Gospel of Christ to the Time of the Council of *Nice*, and long after ; by which "the  
" *Catholick*

" *Catholick Church all over the World, was united in one Holy Doctrine, Discipline, and MANNER OF WORSHIP.*" One of the Bonds and Ingredients then of this Unity, is, **THAT MANNER OF WORSHIP**, which obtain'd in the Primitive and Universal Church ; That **MANNER**, was **EXPRESS** and Manifest in the Ministration of the four Necessary Usages, as is evident by all the Writings on our Side, particularly your own, and especially your Collection of the Ancient Liturgies of the Christian Church ; your and your Author's Desire, is, That this **MANNER** of Worship should not be continued, but laid aside ; his Treatise and your Instrument demonstrate this, to be the true **QUALITY** of your Desire ; and consequently, your calling it a Desire of Peace and Union, as if you meant the Unity of the Church, is the Mistake of your now **MEER PRIVATE JUDGMENT** ; because, to leave off the Primitive and Universal Church's **MANNER OF WORSHIP**, which was **EXPRESS** in the Ministration of those four Necessary Usages, and which was and is one of the Great Bonds of her Unity ; is a Breach of that Unity itself, and so, no other than Division from the Primitive and Universal Church ; and if Moderns will make their Peace and Union to consist in such a Division ; I pray God to deliver and preserve us from such a pretended Union : For, as you [when your Judgment was regulated, by the Judgment of the Primitive Catholick Church] have very judiciously observ'd, that "*The Church NEVER WAS UNITED but upon the Principles and USAGES, which obtained at the Time of the Nicene Council*"; So, "*we have*"——"*good Reason to believe, that it NEVER CAN BE UNITED, but upon those Principles and USAGES*". [See my § I.] The four Points are some of those **USAGES**, and their **EXPRESS MINISTRATION** is the Primitive and Universal Church's **MANNER OF WORSHIP** ; without the *Express Ministration* of these therefore, the *Church never can be United* ; and consequently all *Desires* and *Attempts* to reject and forsake such their Ministration, are Desires and Attempts to break the *Unity of the Church*.

*Thirdly*, As for your Concurrence with your Author, and Thanks to him for "*his Kindness to us*" who you say "*had been led into an Opinion of the Defectiveness of the Established Liturgy,*" p. xxxiii.

We have seen the Truth and Reality of your Endeavours with him, and of that which you call his "*Kindness*"; for, in the Result of Things, 'tis nothing but a drawing us off from the Unity of the Primitive and Universal Church's *Manner of Worship* ; and thereby dividing us from her Communion ;  
and

and not only so, but causing more Divisions among ourselves than we had before, and driving some of the People into Popery, by such unsteady and inconstant Guidance and Direction. A Man may mean **KINDLY**, when by Mistake he gives his Neighbour Poison instead of a Cordial; his Officiousness would not be thank-worthy in such a Case, how much soever his *kind Intention* might plead for his Excuse, and mitigate the Heinousness of his fatal Error. But certainly, this Plea will not hold, in the **MISTAKES** of a Spiritual Physician, in necessary Cases; who must make sure of his Cordial, and of it's being pure from all *Malignity*, before he presume to administer it; For, says God "If the Prophet be **DECEIVED** when he hath spoken a Thing, I the Lord" ——— "will stretch out my Hand upon him, and will destroy him from the midst of my People Israel. And they shall bear the Punishment of their Iniquity: The Punishment of the **PROPHET**, shall be even as the Punishment of him that **SEEKETH UNTO HIM**", Ezekiel xiv. 9, 10. Which is exactly agreeable with the Threat of the most Meek and Loving Saviour of the World "If the Blind lead the Blind, both shall fall into the Ditch" St. Matth. xv. 14. The Justice and Equity of this, against Spiritual Guides, is highly reasonable, because "The Priests Lips should **KEEP KNOWLEDGE**" Mal. ii. 7. And against the People their blind Followers too, who have been in Possession of the Truth, and suffer themselves to be led astray from it; Because "to him that knoweth to do good, and doth it not, to him it is **SIN**," as the Holy Ghost by St. James has assur'd us, St. James iv. 17.

You say we were "**Led**"; God be praised so we were, by our *Infallible Leader*, and our sure **UNERRING GUIDES**, viz. Christ, and the Primitive and Universal Church; 'twas his Holy "*Institution*;" and her Constant "*Practice, for the first 1500 Years and longer*," That in the Year 1717, pointed out, and made a plain Discovery of this Great Truth, that it is "**NECESSARY to put**" the "*Primitive and Catholick Usages in PRACTICE*," which consists in **REAL FACTS**, Good Sir, not in meer transitory, uncertain, arbitrary, ungrounded Meanings and *Intentions* of poor frail Men, by Means which do not at all determine what the Intentions should be; which *Intentional* Way of ministring in the Church is nothing but *Popery* and *Fanaticism*. [See pag. 4, 10, 11, and 12.] In Consequence of this Glorious Discovery, and by the Leading and Direction of the Primitive and Universal Church's "**MANNER OF WORSHIP**" in these necessary Instances, [which was **EXPRESS**,] our Church, by God's Grace, restor'd their Practice by **EXPRESS MINISTRATIONS**; this is the Blessing,  
this

this the Happiness, which we have comfortably enjoy'd almost these 15 Years last past, to the Glory of God, and the Edification of his Church. Your Author and you, by the New Schemes of *Private Judgment*, would draw us away from thus following our said infallible Leader, and sure unerring Guides; your and his novel Discovery of the gloomy, nay dark Way of INTENTION, is propos'd as more preferable, than the glorious high Way of the *manifest Practice* of the Primitive and Universal Church! You two or three *Moderns*, at 1700 Years Remove from Christ and his Apostles, are, with the Schemes of your *Private Judgment*, more sure and better Guides and Leaders, than the Primitive and Universal Church, with all her Acts and Monuments, and her Authentick Publick Liturgies, can pretend to be! This is as great a Truth, as that the little Shine of a Glow-Worm in the Dark, is more bright, more glorious and more beneficial, than the all-illuminating, enlivening, invigorating Light of the Sun itself.

§ XXXII. Before I take my Leave of you, I must not omit to remind you and my Brethren once more; that your *Settled Judgment* concerning the Established Liturgy, to the Use of which you have agreed to return, is very unaccountable and altogether inconsistent, with a Conscience that holds it to be sufficiently perfect, for the Ministration of Liturgick Necessaries.

I have, in the preceding Pages 15, 16, and 17 prov'd, that, you charge this Liturgy with *Trimming*, as to the *Mixture*, the *Invocation*, and *Prayers for the Faithful Departed*.

I have in Page 12, shewn the Sinfulness of this hated Character; and indeed I never could find, that *Trimming* was ever look'd upon, by the Honest and Faithful Part of Mankind, but, as a Thing of a most scandalous Nature; its peculiar Property is, to put on the Appearance of Evil, and in that Respect 'tis a direct Breach of that Canon of the Holy Ghost, which commands to "*abstain from all Appearance of Evil*" 1 Thes. v. 22. 'Tis, [as in St. Peter's Case,] an unlawful, base "*Disimulation, fearing them*" who are in the Wrong, and therefore a walking "*not Uprightly according to the Truth of the Gospel,*" for which St. Paul "*withstood him to the Face,*" Gal. ii. 11, 12, 13, 14. 'Tis, in short, a Crime of so infamous a Nature, that all Parties, how guilty soever of it, abhor the Imputation of it's notorious Dishonesty, as an intolerable Reflection upon their Faithfulness and Integrity. 'Tis the Propagator, Supporter, and Strengthner of Falshood and Wrong, and consequently depresses, discourages, and exposes to utter Loss and Destruction, the sincere Profession of Truth and  
Righte-

Righteousness, Honesty and Faithfulness between Man and Man. When therefore my Imagination describes to me a Priest who tells me that he believes the Great Necessaries of Liturgick Worship, and yet officiates by such a Liturgy as he himself affirms does *Trim* with regard to those Necessaries; I cannot but look upon that Priest, to be then a *Trimmer* in his Ministration; because, as is his Liturgy, so is his external Ministration thereby, by Reason of his actual Conformity to all its Forms and Terms; if they therefore are *Trimming*, he by modelling himself to them, makes those *Trimming* Forms and Terms to be his own; speaks, utters, acts, and does as they determine him; his Ministration is one with them, and they with it, and therefore his Ministration is *Trimming* too; and consequently guilty of all that "*Appearance of Evil*," that "*Disfigurement*," that "*Walking not uprightly according to the Truth of the Gospel*," that Propagation and Encouragement of Error, and Discouragement and Depression of the Necessary Truths of God's most solemn Worship, and exposing them to be utterly lost from among us; wherewith such *Trimming* as you accuse the Establish'd Liturgy of, is justly chargeable.

To endeavour to excuse this, [when it shall come to be your Case] by saying, that your previous Declaration of affixing an Orthodox Sense upon the *Trimming* Forms and Terms, makes your Ministration to be Orthodox and not *Trimming*; is a very great Fallacy, which I have already detected in Pages 10, 11, and 12 of these Papers.

To which I add, That the Terms and Forms here, are none of yours; they are the Church and State of *England's* Terms and Forms, and therefore not at your Disposal to put upon them your Sense and Meaning for Liturgick Worship. The Reason is Evident, because, the Church and State of *England* have given you no such Authority; as I have largely prov'd in my § XXI, p. 32, and forward. Besides, if Private, *Unauthorized* Interpreters may affix their own Sense and Meaning upon Publick Establish'd Liturgies, and give those their Meanings, the Force and Obligation of Church Worship, then, an Orthodox Liturgy may be interpreted into a Heterodox One, to serve Hereticks; and an Heretical Liturgy may be interpreted to be an Orthodox Liturgy for the Use of the Orthodox; nay, the very same Liturgy may be interpreted to be Orthodox and Heretical, according to the Humour and Fancy of the Orthodox or Heretical Priest, who shall minister thereby; and so Right and Wrong, Truth and Falshood must be the same Thing, at this Rate of Unauthorized imposing and affixing Arbitrary Senses and Meanings upon the Words, Terms, and Forms of Publick Establish'd Liturgies; which is monstrously  
ridiculous

ridiculous and absurd. Your Private Sense and Meaning therefore, tho' declar'd, leave you in the State you was before; and your Ministration by that Liturgy, must be of the very Nature and Quality of that Liturgy itself, which will not yield to your Private Interpretation, but still must retain the Sense and Meaning of the Church and State of *England*, whose Liturgy it is; if then, the Forms and Terms thereof be [as you say they are] in their Composure and Design, *Trimming*, then you, in the Use of them, must be *Trimming* too.

But further, The Question you'd Beg is not, cannot be granted; the Meanings you pretend to affix upon the Terms of that Liturgy, are not Primitively Orthodox.

*First*, You have affix'd no Orthodox Sense, nor indeed any Sense at all, of praying and offering for the Faithful Departed, upon any one of the Petitions in that Liturgy; nay, throughout your whole Agreement from first to last, you seem studiously and of set Purpose to avoid the very Words, PRAYER for the Dead, or PRAYER for the Faithful Departed; your Caution is so Critical and Nice, that you are not so Orthodox as but once to express those OFFENSIVE WORDS, in all your Agreement. No, your whole affixing as to this Article, is just nothing at all, leaving it exactly as you found it before your Agreement; for let any one view the 2d Article of your Agreement 1731, and the first of your final Agreement 1732, which are both the same, and there he will find the said Article and Agreement to be nothing but an Equivocation, wherein you agree no more than this, that one Prayer "*shall be understood to be the same in Sense*" with another Prayer, and at the same Time you do not affix what is the Sense of this other Prayer; nor have you and your Agreers the Courage in your Agreement, to declare that this other Prayer is at all a Prayer for the Dead, when you promise that *That former Prayer* shall be understood in the Sense of this latter Prayer; so that, in all this Article there is not the least Provision, so much as to understand, that any one Petition is, or shall be a Prayer for the Dead. But in the whole Result of the Matter, this your Article of Agreement terminates in no more than a Promise, that one Prayer for the Living only, shall be understood in the same Sense with another Prayer for the Living only; both the Prayers being no other than such Prayers, as I have largely prov'd in Pages 21, 26, 27, 28. 44 to 51. of these Papers, wherein the Equivocation of this Article manifestly appears.

*Secondly*, You have not in all your Agreement declar'd or affix'd any Orthodox Sense, upon any one Part of the Establish'd Liturgy, for the FACT, or so much as but INTENTION of offering

offering to God the Father, the SACRIFICE of Christ's REPRESENTATIVE BODY AND BLOOD ; your whole 3d Article of 1731, or 2d Article of 1732, which are the same, affixing nothing but the Declaration of an Intention to offer *Unconsecrated* Elements, which at the Time of offering them, are not in any Respect whatsoever the Representative Body and Blood of Christ ; all which I have prov'd against this Article, pag. 23. 29. 30. 51. 52.

*Thirdly*, Your Agreement for a Private Mixture, is not Orthodox, because not agreeable with the Institution: [and besides the Reasons I have given against it p. 39, &c.] there is no Liturgick Act either of RUBRICK to command, or of Address to God in Prayer, obliging the Performance thereof ; so that the Whole of this, depending upon nothing but the frail Memory of a fallible Man, by reason of its Privacy, leaves the Congregation in a State of *Uncertainty*, as to the Reality of the Mixture, and is therefore not the Orthodoxy of the Primitive and Universal Church in this Matter, which wanted of no Security to the Faithful, for the *Certainty* of this or any other *Necessaries of Liturgick Worship*.

*Fourthly* and *Lastly*, As to the Invocation, tho' you declare that in the Petition *Hear us, &c.* the Church [which must be the Church of England] *Intends—to pray God to Bless and Sanctify by his Holy Spirit the Elements* [See your 4th Article 1731, and your 3d Article 1732, which are the same ;] yet here you are deficient, first in attempting to shew the Church of England's *Intention*, which she has not herself shew'd to you in any of her Publick Acts ; nor has she given you any Authority to interpret her Words "*Hear us, &c.*" to the Sense of any such Intention ; secondly you here fall short because, the Words *Hear us, &c.* pray for nothing but a *Blessing* upon the Receivers in their very Act of Receiving, but not one Word of a Blessing upon the Elements themselves ; thirdly your Declaration is Defective as to its Orthodoxy, because it terminates upon nothing but an undiscover'd, unknown, unauthorized Intention, without coming to the Reality of Matter of Fact, which is but a Popish Fanatical Way of Intention, and is therefore Unorthodox, because it intends to effect by *Insufficient Means* ; and lastly it falls short in its Orthodoxy, because it does not provide, that Prayer shall *expressly* be put up to God, to make the Bread and Cup, to BE the Body and Blood of Christ, which the Institution requires they shou'd BE, and which the Liturgies of the Primitive and Universal Church do expressly pray that they may BE.

Your declared Sense and Meanings therefore thus attempted to be affixed by you, on the Terms and Forms of the Establishment

blish'd Liturgy of the Church and State of *England*, without any Authority given you by them for that Purpose ; and your said Arbitrary Unauthoriz'd Sense and Meanings not having the Orthodoxy of the Primitive and Universal Church ; you are left destitute of all Subterfuges and Pretences whatsoever, whereby to palliate your Ministrations by That Liturgy, so as to render 'em any other than of the very same Quality with that Liturgy itself, as it stands establish'd by the Church and State of *England*, distinct and separate from such your Meanings ; and therefore [as I have largely prov'd p. 26, &c.] that this Liturgy excludes the Mixture, Prayers for the Dead, the Invocation, and great Christian Sacrifice ; so, when you minister thereby, you cannot in Fact (be your Meanings what they will) avoid excluding them too, and if [as you say] this Liturgy is a Trimming Liturgy in the Instances you mention, then it must follow, that the Priest who entertains this Notion of its Trimming, and ministers thereby, will be a *Trimming Priest*, because as is his Liturgy, so is the Priest in his Ministration who officiates thereby, [otherwise a Priest may minister by any Liturgy whatsoever, and be safe] And thus he will verify the old Observation of the Nature of a Trimmer, that though he has Truth in his Understanding, and frequently upon the Tip of his Tongue, yet he demonstrates his want of Integrity, by the Inconsistency and Contrariety of the Error of his outward Compliances. God Grant us all such Knowledge of his Truths, and Perseverance and Firmness in the Profession and Practice of them, as that we may never incur the fearful Guilt of this or any other such-like heavy Imputation ; this is the hearty Prayer of him, who formerly rejoic'd in subscribing himself what now your own Alteration prohibits him to subscribe, and who is however in all Sincerity and Christian Charity, [at the Writing of this, sadly bewailing the Desolations and Divisions of the Church, occasion'd by those, from whom better Things were formerly hoped and expected]

*Reverend Sir,*

*Your Humble Servant in the Truths of JESUS,*

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*A Cau-*



## A CAUTION to the ORTHODOX LAITY.

*My Dear Brethren,*



Have in these Papers § I. pointed out to you, in General, what are the Terms of that Unity which prevail'd in the Primitive Catholick Church; and without which the Church NEVER CAN BE UNITED."

I have in § II. laid out before you, The CHURCH ACTS of our Orthodox Spiritual Fathers, who, assembled with their Clergy [after several Conferences and Debates of all Parties pro and con in Assemblies conven'd for that Purpose, and after inviting all their other Brethren Collegues in *England*, to meet them, in their Last Assembly, to which they refus'd to come] did, in the Year 1717, come to a Determination, [not upon *meer Private Judgment*, but led thereto by our Saviour's Institution and the Practice of the Primitive and Universal Church,] to put in *Practice* the four Primitive and Catholick Usages, which are some of the GREAT NECESSARIES, of the most solemn Worship of the Christian Church.

In the same Section I have also shew'd you, that they made Provision for this Practice of those Necessaries, by appointing the EXPRESS MINISTRATION of them, and then form'd and establish'd a full and compleat Liturgy, containing the same EXPRESS MINISTRATION, as the Primitive and Universal Church used and practis'd.

You have by numerous Excellent Pieces printed and published, been fully instructed in the *Necessity* of these Primitive Catholick Usages, and more especially, by an unanswerable Book entitled, *The Necessity of an Alteration*; wherein, the Learned Author has fully prov'd, that 'tis Necessary to alter the Establish'd Liturgy.

You have been fully inform'd, by Dr. Brett's Collection of Liturgies, that the Primitive and Universal Church, [the best Evidence of the Necessaries of Publick Worship;] did consentiently worship God, by EXPRESSLY MINISTRING those

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Necessary

Necessary Usages which were restor'd by the said CHURCH ACTS of our Spiritual Fathers.

I have from p. 7, to p. 10, shew'd you, that these *Express Ministrations* of our Church, in Communion and Conformity with the Primitive and Universal Church, are exactly agreeable to the very Nature of our Christian Religion, the Institution of the Gospel Priesthood, the Indispensible Command of the Holy Ghost, and to the Glory of God, and the Edification of his Church.

But in Opposition to all this, Contrivances have been forming, and Private Schemes propos'd, and alter'd from Time to Time, for about three Years last past, to draw us off from the *Express Ministration* of these Necessary Primitive Usages; to lay the FACTS of them aside, under pretence, that the Establish'd Liturgy wants no Alterations, but only some declared MEANINGS AND INTENTIONS, to supply its Defects; and that therefore, we should return to the Use of that Liturgy, without altering a Tittle of it, and be content with such declar'd Meanings and Intentions in the Use of it, tho' one of these very Proposers affirms, that it is a TRIMMING LITURGY. Accordingly, three of them have made a Private Agreement with two of ours, upon this Unaccountable Scheme; which they have done in a clandestine Way, without any such valid Authority as they pretend to, without any free Conference and Debates in Assemblies of the Clergy on both Sides of the Questions; and without inviting their Brother Collegue, here in Town, to a free Conference, Debate, and Consultation with them, but indeed actually refusing him; which makes their clandestine Agreement to be NO CHURCH ACT, but a Private Cabal, and no ways binding or obliging to the Church in any Respect whatsoever; and in Truth, their very Paper Agreement sign'd by them this Year, does not so much as pretend to lay any Injunction at all upon the Priests or the People, nor are its Articles themselves Orthodox, in their Declaration and Agreement.

In Consideration of all which, and that you may not be mov'd from your Stedfastness, by such Examples;

I have in p. 10, shew'd you the Fallacy and Sinfulness of this Novel Fancy of supplying the Defects of Ministrations by the DECLARED INTENTION of the Officiating Priest; and in p. 12 I have also shew'd you the Wickedness of a TRIMMING Liturgy.

From p. 13 and forward, you have seen detected the Fallacies of Dr. B——'s Reasoning in his printed Letter, publish'd to promote these Uncatholick Proceedings.

I have

I have from p. 25 to p. 32, shew'd you, that the Church of *England* herself in Convocation under King *Charles* the Second, has rejected all the four Usages; and by her Publick Acts demonstrates, that they are not provided for in her present Liturgy.

From p. 32 to p. 39, you see plainly expos'd, the Fallacy of Dr. B——t's and his Subscribers Claim to a Legal Authority, as given them by the Church of *England*, to explain that Church's Liturgy, and to affix their Sense and Meaning upon the Terms and Forms thereof; wherein I have prov'd, that they never had any such Authority committed to them, or any one of them.

From p. 39, and forward, I have uncover'd the Fallacies, and shew'd the Insufficiency, and indeed the Unorthodoxy, of Dr. B——t's and his Subscribers Clandestine Agreement, in every one of its Articles.

From p. 63, I have travers'd the Doctor's forward and backward Steps, his various Turnings and Windings, his Irresolution and Inconstancy, his Intricacies, and Inconsistencies, wherein he has involv'd himself, in the Course of his Endeavours, to draw us off from our EXPRESS MANNER of worshipping God, in the Unity of the Primitive and Universal Church.

You see in p. 70, his and his Authors two Schemes, which they call Instruments of Union, in the Years 1731, and 1732. The first, agreed to by the Doctor, and some of the other Chiefs, but rejected by their Presbyters upon Account of its being an Injunction impos'd upon them; the Latter, of this Year, a Private Clandestine Agreement among the Five, disrob'd, stripp'd, and naked of all its Formalities, and Shews of Authority, not venturing to enjoin any one of its Articles, never Debated upon, weigh'd and consider'd, pro and con, in any free Assembly of the Clergy gather'd together for so weighty an Affair; and therefore No CHURCH ACT, or any thing like it; and yet, under the Rose, I am assur'd, 'tis drawn up upon the Principle of the Agreers being Authoriz'd thereto by the Preface to the Book of Common Prayer, [which I have largely confuted p. 32, &c.] tho' at the same Time they dare not in their last Agreement write down their Claim to this pretended Authority. Lastly, I have prov'd upon the Doctor, that when he shall leave off *ministring Expressly* the great Necessaries of the Eucharistick Service, and return to the Use of that which he himself characterizes to be a Trimming Liturgy, he will stand chargeable with the heavy Imputation of being a Trimmer himself in so doing, notwithstanding the VAIN PLEA of his having affixed his own pretended Orthodoxy declared Sense and Meanings upon the Terms and Forms of

That Liturgy, which very Sense and Meanings themselves are not conformable to the Orthodoxy of the Primitive and Universal Church. [See p. 76, &c.]

Thus you have Preservatives against the Bad Consequences of their Reading, in any of your Congregations, their said PRIVATE BARGAIN OR AGREEMENT whereby they may endeavour to induce you, by their Example, to come into the same, or else to impose it upon you as an INJUNCTION OF THE CHURCH, when in Truth and Reality 'tis no such Thing; no, nor so much as but the Shadow of it.

Besides its being No Church Act, our two who have subscrib'd thereto, have done it in such a Manner, as amounts to a Breach of the UNITY of the College of Catholick Bishops; for, The GREAT NECESSARIES of God's most solemn Worship, are the Concern of the whole Catholick Church, because, every Member thereof has a Right and Interest in them, in every Nation and Country whatsoever, the Body of the Church being but One Body throughout all Nations; and therefore, every Catholick Bishop, of what Nation soever, has the Right of GUARDIANSHIP, to secure those GREAT NECESSARIES, for the Benefit of every Member of that Body: This cannot be deny'd, without throwing off and rejecting Episcopacy itself: Consequently, in all Consultations, whether those GREAT NECESSARIES shall be minister'd yea or no, as the Primitive and Universal Church always minister'd them, it is the Unalienable Right of a Catholick Bishop [of any Nation] residing among the Consulters, to be invited to their Consultations, to have the full Freedom and Liberty of Arguing and Debating with them, in Defence of such Ministration of those GREAT NECESSARIES, and even to hold to, retain, and support them, in Opposition to the very Majority of Votes against him, if such an unrighteous Majority should happen; the Great St. *Athanasius's* adhering to and supporting the Necessary Article of the Proper Godhead of the Son, in Opposition to the vast Majority of Votes in numerous Councils against him, being a flagrant Instance of this RIGHT TO UPHOLD the Necessary Truths of Christianity; and the GREAT NECESSARIES of God's most Solemn Worship [when and where they can be had] being equally Binding and Obliging, with the very Articles of our Christian Faith. Our two Subscribers, [especially Dr. B——t,] very well know, that, they whom they privately agreed with, did actually refuse any Consultation with a certain Catholick Colleague residing among them; our two Subscribers do as certainly know, that they all owe to his Concurrence and Assistance, whatsoever

whatsoever Spiritual Authority they may justly claim, *when they are in the Right* ; our two Subscribers cannot, must not, deny that he was of their own Bench and Communion ; and that he enter'd his Protest in Form against their Disorderly Proceedings ; (and that another, now deceased, did the same ;) they well know that these are the very Words of the Protest of their said now living Collegue, *viz.*

To the ————— B——t, L. L. D.

“ **W** Hereas I am inform'd that you are now come to  
 “ *London*, in order to treat about and conclude a  
 “ Coalition with our old Friends the other Non-jurors ; I do  
 “ therefore hereby declare and protest against your carrying  
 “ on and finishing the same Coalition, without the Advice,  
 “ Concurrence and Consent of the rest of your Collegues the  
 “ Bishops met together with you and your Presbyters. And  
 “ I desire this may be registred amongst the Acts of our  
 “ Church. Witness my Hand at *London* the 29th Day of *June*,  
 “ 1731.

Sign'd in the Presence of us

Sign'd —————.

And Lastly, they know, that, disregarding this Protest, and disowning, or, which is the same, rejecting the SACRED RIGHT of their said Brother Collegue, he the said Dr. B——t was the only one of ours, who form'd their Private Agreement in Personal Consult with Mr. H G, and Dr. R R, two Enemies of our Orthodox Ministrations—and only by Epistolary Correspondence with their third Mr. G S—; and that our Mr. T B, never was personally present at any Church Conference or Debates pro and con, about this Matter ; but was drawn in, to sign the Clandestine Agreement, only by a private Epistolary Correspondence, and this in a direct Inconsistency with his Holy Resolution made known last Year, in no less than three Letters, the Particulars whereof you have in p 66 and 67. from all which are manifest, the *Unecclesiastical Weakness*, the Unauthoritative Nature, and the dividing Quality of this Unprecedented, Novel, Little, Obscure Manner of Proceeding ; and the Unorthodoxy and Breach of Union with the Primitive and Universal Church, in the MATTER and Conclusion of it.

What then remains, but that you and I, and all of us, who have any remaining Love and Zeal for the Necessary Truths of our most Holy Religion, should “ Gird up the Loins of our  
 “ Mind”

"Mind" [1 Pet. i. 13.] For, "*Behold*" — "*the Chief*  
 "Priest, is over you in all Matters of the Lord"  
 "also" His Subordinates "*shall be Officers before you. Deal*  
 "*Courageously, and the Lord shall be with the Good*". [2 Chron.  
 xix. 11]

We have been in full Possession of the manifest Truths of Christ; let us not turn our Backs upon, and forsake them! We have receiv'd our EXPRESS MINISTRATIONS from the Primitive and Universal Church, [the sure Conveyancer of our very Bibles to us]; let us not exchange them Sacrilegiously, for the little, petty Inventions of two or three *Modern's* singular *Private Judgment*; for, at this Rate, we may consequently part with our Bibles too, as is sadly experienc'd in the Church of *Rome*, by giving heed to such Novel Fanciful Innovations! Our Spiritual Fathers Solemn Catholick Orthodox CHURCH ACT, dutifully restor'd and establish'd those necessary express Ministrations, to the Glory of God, and the Edification of his People, and thereby brought us into the Unity of the Primitive and Universal Church; shall we then separate ourselves from that saving Union and Fellowship, by letting fall and departing from HER UNDOUBTED, SAFE, AND SURE MANNER OF WORSHIP, which was one of the very Bonds and Ligaments of her Unity? God forbid, "*Tell it not in Gath! Publish it not in the Streets of Askelon*"! 2 Sam. i. 20. For, "*no such Thing ought to be done in*" [our Spiritual] "*Israel*". 2 Sam. xiii. 12.

No Church or Pastors whatsoever, have or can have any Rightful Claim to our following them, in such their *Desertions* of Catholick Unity; for, if they had, it would be Duty to break the Unity of the Church, which is a monstrous Absurdity, and a direct Opposition to the whole Tenor of the Christian Dispensation. When they therefore challenge our following and adherence to them, we must examine their Pretensions, and not lazily and blindly, with a *Popish Implicit Faith*, swallow their Novel Absurdities; for, the Holy Ghost has made it our Indispensible Duty, to "*Believe not every Spirit, but*" to "*try the Spirits, whether they are of God*." 1 John iv. 1. To "*Prove*", [that is to try and strictly examine] "*all Things*" and to "*HOLD FAST that which is good*" 1 Thes. v. 21. To "*mark them who cause Divisions and Offences, contrary to the DOCTRINE WHICH YE HAVE LEARNED*; and" to "*AVOID THEM*" Rom. xvi. 17. These are Duties enjoind ye by the Holy Ghost, who binds them upon the Consciences of the Laicks as well as of the Clergy; and therefore, even Laicks are answerable to God, for the Breach of these necessary Duties incumbent on them.

Tis

'Tis true, that some may be apt to expostulate, how should we poor ignorant Laicks be furnish'd with Parts and Abilities for this great Work of *Trying, Examining, Marking, and Avoiding* ? But, this seeming Difficulty is easily solv'd, by one Consideration, that the Pretence of Ignorance and want of Abilities, would not stand those Laicks in stead, when *St. John* and *St. Paul*, by the Holy Ghost, laid those Injunctions upon them ; for, those Laicks had been before taught and instructed by the Apostles in the NECESSARY DOCTRINES AND PRACTICES of Christianity ; as is manifest in those very Epistles. See at your Leisure the 1st Epistle of *St. John*, Chap. i. vers. 1, 2, 3. Chap. ii. vers. 7, 13, 14, 20, 21, 27. 1 *Theff.* i. 5, 6, 7, 8. Chap. ii. 9, 13. And *Rom.* xvi. 17. All which do evidently prove, that those Laicks were then in Possession of the Knowledge of the Truth, and that therefore the Holy Ghost laid upon them no insupportable Burden, when he commanded them to *Try, Examine, Mark, and Avoid* ; and then to " HOLD FAST THAT WHICH IS GOOD ; For, *unto whom soever much is given, of him shall be much required,*" says our Blessed Saviour [*St. Luke* xii. 48.] And this is your very Case ; you have been fully Taught and Instructed by your Spiritual Fathers, in the GREAT NECESSARIES of God's most solemn Worship ; they have given you full Information of That SURE RULE, by which if we would all walk, we should have no more Divisions among Christians ; that Rule is, The Holy Scripture as interpreted by the Consistent Doctrine and Practice of the Primitive and Universal Church ; This Rule demonstrates, the EXPRESS MINISTRATION of those Great Necessaries, as is Evident in the Collection of Primitive Liturgies long since publish'd for your Instruction ; you have by God's Blessing been in Possession of their EXPRESS MINISTRATION for a considerable Number of Years : This is the Primitive and Universal Church's MANNER OF WORSHIP ; her Manner of Worship was one of the Bonds of her Unity ; you therefore by uniting in this her *manner of Worship*, are in Union and Communion with her ; this is indeed the Unity of the Spirit, as being manifestly agreeable to the Command of the Holy Ghost, who expressly enjoins, that the Ministrations of the Christian Church, should be of so manifest a Nature, as that God may be thereby glorified and the People edified, as I have largely prov'd from p. 7, and forward in these Papers.

Thus you have long had, and now have in your Possession, the Primitive and Universal Church's Sure Rule, in HER MANNER OF WORSHIP ; hold fast to this, and you have the Standard by which to try all Modern Pretenders — who

would impose upon you their Terms and Forms of Worship. By this you may try the Popish Innovations, and the Fanatical Inventions, which the *meer Private Judgment* of Fanciful Men have introduced in the Publick Worship of God; and hereby you may easily see thorough the thin Fallacies of those *Declared Meanings and Intentions*, which are now endeavour'd to be impos'd upon you, as sufficient to make Ministrations Compleat and Orthodox, when the FACTS THEMSELVES of those Ministrations, are not the Facts of the Orthodox Ministrations of the Primitive and Universal Church.

These Inventers of new Schemes will tell you, they are the same Men still, and that they have not parted with one of their Orthodox Principles as to the four Points; but this is a Covering too thin for their Nakedness: The Facts of the Orthodox Ministrations themselves were committed to their Trust, they are the manifest Facts which 'tis their Duty to minister; These Facts are Part of their Stewardship; with these Facts they are to glorify God and feed the Church; they lay aside and drop These Facts; therefore in Fact they are not the same Men, let their Principles be what they will; nay more, if their Principles are the same with the Articles of the Agreement of 1732, they are not Orthodox in their Principles neither; for, those Articles themselves are not Orthodox; as may be seen p. 39 to 54, 78 to 80.

And upon the best Supposition, if in their Hearts they are as Orthodox as before, yet the Facts of their Ministrations upon their Novel Scheme being not Orthodox, must denominate what the Men are in those Ministrations, namely in Fact not Orthodox.

This puts me in Mind of St. *James's* Expostulation with some who in his Days valued themselves upon the Orthodoxy of their Principles, and whose Practice in Fact was not agreeable with that pretended Orthodoxy; says he, "*What doth it profit, my Brethren, though a Man say he hath Faith, and have no Works, can Faith save him? If a Brother or Sister be naked, and destitute of daily Food, and one of you say unto them, Depart in Peace, be you warmed and filled, notwithstanding you give them not those Things which are needful to the Body; what doth it profit? Even so Faith if it have not Works, is dead, being alone.*" St. *James* ii. 14, 15, 16, 17. Which in a Spiritual Sense is all verified with Respect to the Church's Spiritual Wants and Necessities; and these Mens *Naked and Starving* Ministrations in the Eucharistick Service, with all their declared Senses and Meanings of "*be you warmed and filled,*" notwithstanding they give her not those Things which are NEEDFUL to the Soul. What doth it Profit?  
Even

Even so his Orthodox Notions, if they have not the Works of Orthodox Ministrations, are dead being alone. "Yea [as the same Apostle again argues] a Man may say, Thou hast Faith and I have Works, shew me thy Faith without thy Works, and I will shew thee my Faith by my Works"—— "But wilt thou know, O vain Man, that Faith without Works is dead."—— "For, as the Body without the Spirit is dead, so Faith without Works is dead also." Verses 18, 20, 26. In like Manner a Priest whose Facts of ministring are Orthodox, may say to one of these Priests, "Thou hast Orthodox Principles, and I have in Fact Orthodox Ministrations; shew me thy Orthodox Principles without thy Facts of Orthodox Ministrations, and I will shew thee my Orthodox Principles, by my Facts of Orthodox Ministrations."—— "But wilt thou know, O vain Man, that Orthodox Principles without the Facts of Orthodox Ministrations are Dead."—— "For as the Body without the Spirit is dead, so [in Liturgick NECESSARIES] Orthodox Principles of the Priest, without the Facts of Orthodox Ministrations, are dead also;" Dead in the Priest himself, because they Operate nothing in him, to make the Facts of his Ministrations answerable to his pretended Belief——And Dead to the Church, because, his Ministrations give her NO MORE IN FACT, than do the Ministrations of those Priests who are the profess'd Enemies to his pretended Orthodox Principles. In short, these his Principles are Dead to himself and to the Church, because the Whole of his Ministration [with all his Profession of Orthodoxy, and Declaration of Senses, Meanings, and Intentions] is REAL MATTER OF FACT, exactly the same, without any the least Difference in the Notorious Facts, without any the least Variation from the very Reality of the Ministration, of the most known Enemies and Opposers of the GREAT NECESSARIES of our Eucharistick Worship: Just as the Declared Faith of the Church of Rome, [that her Laicks must, in the Eucharistick Ministration, receive the Body and Blood of Christ,] is dead to herself and her Laicks too, when in Fact she Attempts to give them BOTH, by the Defective Ministration of but one Kind only, when she Sacrilegiously IN FACT robs them of the Cup: For, Meanings and Intentions, how publicly soever declared, are not Facts——they cannot Spiritually feed and nourish the Church of God——No—She must be fed and nourish'd by the Real Unsophisticated FACTS of entire Orthodox Sacerdotal Ministrations, as Christ commanded, and his Pure Primitive Church always practised,

"Remember

*"Remember this, and shew yourselves Men"———"Remember the former Things of Old." Isa. xlv. 8, 9.  
"Thus saith the Lord, Stand ye in the Ways, and see and  
ask for the OLD PATHS, where is the good Way, and  
WALK THEREIN, and ye shall find Rest for your  
Souls." Jer. vi. 16.*

In this Good Way, in these Old Paths, you have been happily walking almost these 15 Years last past, in the Blessed Communion and Fellowship of the Glorious Company of the Apostles, the Noble Army of Martyrs, and of the Primitive and Universal Church throughout all the World; your Deserters themselves cannot deny it; Oh then turn not aside from it, either to the Right Hand or to the Left, lest ye walk in Darkness, and so stumble and fall.

Consider what has been said, and the Lord give ye Understanding in all Things.

*I am,*

*Your Affectionate Brother,*

*Friend and Servant,*

*In the Great Truths of the Blessed JESUS,*

London, July 12.  
1732.





# APPENDIX.



Have, since finishing my Observations on the Burial Prayer, from p. 44, to p. 51, found, the Common Prayer Book of King *Charles the First*, "Imprinted at *London* by *Robert Barker*, Printer to the King's Most Excellent Majesty, and by the Assigns of *John Bill*, MDCXXXI, *cum Privilegio*. In the Burial Office of this Book, in the Prayer "Almighty God, with whom do live, &c." the Thanksgiving stood thus;

"We give thee hearty *Thankes* for that it hath pleased thee  
 "to deliver this N. our Brother out of the Miseries of this  
 "sinfull World" ——— Then follows the Petition,  
 "Beseeching thee" [as in the present Book, and then  
 follows] "that we with THIS OUR BROTHER, **AND**  
 "AL OTHER departed in the true Faith of thy Holy  
 "Name, may have our perfect Consummation," &c. [as  
 now.]

Here 'tis remarkable, that this is the Book which was re-  
 view'd by the Convocation of 1662; they saw the Words  
 above, which I have put in large Capitals, and that the Con-  
 junction **AND** connected the Departed so with the Living, as  
 that some might interpret the Departed to be pray'd for with  
 the Living; this Convocation was so exactly Critical in their  
 Review, that they chang'd the Words, and threw out the  
 Conjunction **AND**, instead whereof they made the Petition,  
 as now,

"That we with all those that are departed" &c. ———  
 "may have our perfect Consummation, &c."

This

This Act of the Convocation disapproving *That Petition* with the Conjunction AND, as they found it in the said Book of King *Charles* the First, and so altering and changing the Petition, as that the Conjunction AND, which connected the Departed with the Living, should now no longer be found therein, is a manifest Proof of their great Care to throw out of the Burial Office, whatsoever might be look'd upon as a Determinate Prayer for the Departed; which is an Additional Proof to what I have said before [from p. 44 to 51.] that the Burial Petition, as it now stands, is no Determinate Prayer for the Dead.

Dr. B———t's High Commendation of his Author's Labour and Desire to procure Union; and the Opinion some in the North have taken up, that he is a great Healer! and Maker-up of our Breaches! And that his Endeavours would certainly produce that Noble Effect, if they were not oppos'd and obstructed by *Evil-minded Men*, do oblige me to expose the true Nature of that suppos'd Balsam, wherewith he pretends to Heal us! that they who are not acquainted with its Real Qualities, may have a just Knowledge of 'em, and not be carry'd away with false Appearances; [tho' I think I have done this sufficiently for the *Unprejudic'd*, already, in Pages 63; 64, 65, 70 to 75.]

I believe it will be acknowledg'd, by all [who rightly consider,] That the UNITY of the Church does not consist in being meerly gather'd together into *One Place*; St. Paul has fully convinc'd us of this, by his Charge of *Schisms* and *Divisions* among the *Corinthians*, who therefore CAME TOGETHER, *not for the "Better, but for the Worse,"* 1 Cor. xi. 17, 18. The Great NECESSARY TRUTHS of Christianity, ought surely to be the BONDS and Ligaments of this Unity; and 'tis to be hoped that the Great Necessary Truths of Christian PUBLICK WORSHIP, are some of those Bonds of Union; our Lord himself has determin'd this, by his UNALTERABLE RULE, that they who Worship God, "*must Worship him in — TRUTH* [St. John iv. 23]; yes, and in manifest Truth too, not in such dark Shadows as the Jewish Rites were; much less, in the *Darker Ways* of *Popish* and *Fanatical Intention*, by Means, not *expressive* of, or determining what the Intention is, and ought to be; but in such Plain EVIDENT EXPLICITE TRUTH, as that God may be glorified, and the Church edified thereby — [for which see p. 7 to 10.]

It has been fully prov'd in the Course of our Controversy, that the four Catholick Usages are some of the GREAT NECESSARY

NECESSARY TRUTHS of our Publick Worship, and consequently, they must be some of the BONDS OF THE CHURCH'S UNITY.

We have these Bonds of Unity in our Worship, without the least Ambiguity, plainly and manifestly minister'd as the Primitive and Universal Church minister'd them.

From THIS, Our Healer ! would draw us off; this is the whole Business of his *Proposals*, his *Sermons*, and his *Printed Book*.

Let us now try their Quality; we need but name them, 'twill be sufficient.

His first Proposal, he desir'd might be receiv'd, with this Declaration of him and his Party, that they "*believe the Mixture to be in its own Nature indifferent, and not at all necessary, OR ANY PART OF OUR SAVIOUR'S INSTITUTION.*" This is Modern Orthodoxy, directly opposite to the Orthodoxy of the Institution of our Lord, and of the Practice of the Primitive and Universal Church. Healing and Uniting indeed !

His Instrument, falsly call'd an Instrument of Union, has prov'd an Instrument of DIVISION; for, it has divided us more than we were divided before [as his Confederate Dr. B---t foretold him it would] [See p. 64.]—— And no wonder—— for its Articles are so *imprudent*, that neither Party can approve of them; [See p. 70, 71, 72. *Anno* 1731.] And one of his Brethren and the Presbyters of his own Party rejected and would have nothing to do with them. This is BALSAMICK with a Witness !

His hot Sermons in the North, which honour'd us with the Title of SCHISMATICKS, prefer'd us to the Likeness of LUCIFER and his fall'n Angels, and charg'd our Practice with PRIDE and Prejudice; and all this, for not coming into his Measures, which Sermons even upon his own palliating Account of them to his Friend Dr. B——t, accus'd even the said Doctor himself as a Schismatick, insomuch, that the Doctor wrote him "*he need not wonder, if he* [the Doctor] should "*DECLARE AGAINST COMMUNICATING WITH HIM.*" [See my p. 65.] This is wonderful *Balm of Gilead* ! The Wisdom of applying it too, is extremely pleasant and delightful, apt to win his Patients to submit to his Prudent Prescriptions !

His tender Love and Charity in Handling what he reckons to be the SORE, *viz.* Our Excellent Liturgy, which in p. 15 of his printed Book, he has mis-represented, and defamed, as if it favour'd Transubstantiation; when he knows in his Conscience, that it does not favour that *false Doctrine*, is so palpable a *Roughness*

ness and publick Injury done to the Church whose the Liturgy is, that, in Common Equity, he ought to repent of it as PUBLICLY, as he committed the Injustice; which he cannot do, without PRINTING and DISPERSING, to his Power, his RECANTATION thereof, as far as his Book has been dispersed. Is this the Way of Healing and making up Breaches?

His convincing way of attempting to prove that the Church of *England* prays for the Dead; because some of her *Particular Members* have said that she does so, [tho' none of 'em have prov'd it,] as if the Opinions of some particular Members of a Church, were the Publick Authentick Acts of that Church itself [See the Preface to his printed Book] is a MOST EFFECTUAL WAY OF CONVINCING US! of the Truth of this *Imagination* so diametrically opposite to the plain Matters of Fact, and Publick Acts of the Church of *England* herself!

His like Method of attempting to "DEMONSTRATE" as he calls it, that the Church of *England* has the Catholick Invocation to bless the Elements, that they may BE the Body and Blood of Christ to the Receivers; is as POWERFULLY CONVINCING, [See his Book upon this Article, p. 16 to 19.] as if, the particular *Private Judgment* of some Writers, were the very Acts of their own Church; when Facts prove, that other Writers as Learned as they, affirm the very Contrary, concerning the same Point; and that consequently, neither of their *Private Judgments*, can be the RULE — whereby to decide, what is the Nature and Quality of the Authentick Acts of their Church. This puts me in Mind of the Bishop of *Meaux's* Exposition of the Doctrine of the Church of *Rome*; he was a great Man, and a learned Bishop of that Church; his Explanation was wrote by him to recommend his Church's Doctrine, and to draw over the Protestants of *France* to her Communion; 'twas recommended by the Subscriptions of Eleven other Bishops of his Church; but, notwithstanding all this, and his Learning and Eminency in that Church, and consequently his Ability to explain her Doctrine, yet, none of us who compare his Explanation with the Publick Acts of his Church, will give him so much Credit, as to agree with his Explanation; for, her Acts themselves shew, the Error of his *Private Judgment*. And so it will be in any other Church, and no doubt in the Church of *England*, whose publick Acts compared with each other, are the most undoubted Explanations of her Doctrines and Practices. But our Healer! takes the other Way of *Private Judgment*, to be the Explanation of his Church's Acts, at which Rate they may be made a Nose of Wax, moveable to the Shape of every Learned Interpreter's Fancy and Humour! a Hopeful Way of promoting Union! But

His

His unaccountable positive Way of asserting [without proving,] That the Words of the Church of England's Prayer ["*Hear us, &c.*"] "*Are a PLAIN AND EXPRESS Invocation of God, to MAKE the Creatures of Bread and Wine; to all Intents and Purposes, THE BODY AND BLOOD of Christ to the Receivers,*" p. 6: That, "bating the Express mention of the Holy Ghost, the Prayer "*as FULLY EXPRESSES what is desir'd by the Invocation Prayer, as either that in the FIRST LITURGY of EDWARD VI, or in any OTHER OFFICE WHATSOEVER,*" p. 12; To omit more of the like Nature, this his Positiveness is so grossly imposing upon the common Understanding of Mankind, which never can find this at all EXPRESS'D in those Words, that 'tis amazing to consider how such Assertions could drop from his Pen, which all Men, upon the Perusal of that Prayer in the *English* Liturgy, must, while they have the Use of their Reason, be bound to disbelieve and contradict with Astonishment at either the Heedlessness, or something worse of the Assertor. This is a likely Way of making up Breaches! And

*Lastly*, His ENMITY against a PRAYER OF OBLATION by which to offer to God the Father the Sacrifice of Christ's Representative Body and Blood, after reciting the Words of Institution, as in his 27th and 29th Pages—is such a flagrant Instance of his Orthodoxy and Regard to the Practice of the Primitive and Universal Church, and of his Ability to be our Healer! that 'tis no Wonder we who are so attached to her Safe Practice, cannot submit to his Novel, Private, Unprecedented, and Dangerous Prescriptions.

All which, duly consider'd, they who desert us cannot be justly offended, that we continue to adhere to the EXPLICIT *Ministration* of the four Necessary Primitive Catholick Usages, which the Primitive and Universal Church did *Expressly Minister*; which our Church Acts 1717, and 1718, have enjoin'd so to be minister'd; which they themselves continue now so to minister, till the 1st of *September* next; and which, upon their Design of Deserting us, they give out that they still hold to be Necessary; and *Lastly*, which they have endeavour'd to persuade the People, they have made Provision for, in the Use of the *English* Liturgy, by their Instrument of Agreement; which Liturgy, I have, in these Papers largely prov'd does not contain those four Necessary Usages, but rejects them; and that their Private Agreement, which is no Church Act, neither does, nor could, at all make any Provision for them, in the Use of that Liturgy.

To conclude—I am extremely sorry for the Divisions of the Church, and earnestly pray God to heal them; her Unity is of all Things so desirable, that I hereby declare, I would gladly be

be stripp'd of all worldly Enjoyments, if that could contribute to the Effecting of so great a Blessing ! But this Unity CANNOT BE, except in the TRUTH: Give us This, and I have done : We are not, we never were so attach'd to our present Liturgy, as to reject all others ; no, God forbid ; our Love to it, is for its EXPLICITE Ministration of the four GREAT NECESSARIES of the Eucharistick Worship ; we are ready to communicate, with all *Orthodox Christians* who use any sound Liturgy, that contains the EXPLICITE Ministration of these and all other NECESSARIES ; be it the *Clementine*, *St. James's*, *St. Basil's*, *St. Chrysostom's*, *K. Edward the VIth's first Liturgy*, nay, the present *English Liturgy*, when brought up to the PRIMITIVE STANDARD ! Happy the Real Healers, who will agree to bring about this Glorious Work ; For, *Blessed are the Peace-makers ; for they shall be called the Children of God* — St. Matth. v. 9.

## F I N I S.

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### ERRORS of the Press correct thus.

- P. 9. line 3, read, as to Publick.
- P. 15. line 17, for 30 read xxx.
- P. 33. line 23, read BISHOPS.
- P. 40. line 32, read The Mixture.
- P. 64. line 37, Blot out the Word, Letter.

A  
SUPPLEMENT  
TO THE  
*Indispensible* OBLIGATION, &c.  
CONTAINING  
FURTHER PROOFS,

THAT  
The Present Liturgy of the Church of *England*,  
and her other Publick Acts, now in Force,

Do not allow of  
Some Usages which were appointed in her first  
Reformed Liturgy.

WITH ANSWERS  
To OBJECTIONS, especially those in a  
Late Sermon :

Not forgetting An Angry *Northern* Writer, who  
pretends to determine otherwise contrary to  
those

PUBLICK ACTS.

---

" Enquire I pray thee of the FORMER AGES, and pre-  
pare thy self to the search of THEIR FATHERS, (for we  
are but of yesterday and know nothing" — ) " shall they  
not teach thee and tell thee" ? Job viii. 8, 9.

" Seek that ye may Excell to the EDIFYING OF THE  
CHURCH" 1 Cor. xiv. 12.

" The Servant of the Lord must" — " be GENTLE unto  
all men, apt to Teach, PATIENT". 2 Tim, ii. 24.

" Not rendring Evil for Evil, or RAILING for railing".  
1 Pet. iii. 9.

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L O N D O N :  
Printed MDCCXXXIII.





A

# SUPPLEMENT

TO THE

*Indispensible* OBLIGATION, &c.

**F**ORASMUCH as some have hinted, that I might have further enlarg'd upon the Church of *England's* PUBLICK ACTS; And others have objected against these Papers, and against those, who cannot blindly follow the Private Judgment of their Novel Scheme, I think it proper to add as follows; And

§ XXXIII. First, As to more Publick Acts of the Church of *England*; She has another very remarkable one against Prayers for the Dead: For,

In the Bidding Prayer appointed to be used by all her Preachers, in King Edward the VI<sup>th</sup>'s Days; Prayer for the Dead was enjoined in these Words,

But the Convocation of 1603, in Canon LV. of the Church of England, [now in force,] Excludes That Prayer for the Dead, and instead thereof, enjoins Thus, in the Now Bidding Prayer,

" You shall PRAY for all  
" them, that be DEPART-  
" ED out of this World in  
" the Faith of Christ, that  
" THEY with us, and we  
" with them, at the day of  
" Judgment, may rest both  
" Body and Soul, with Abra-  
" ham, Isaac, and Jacob,  
" in the Kingdom of Hea-  
" ven". [Heylin's History of  
the Reformation, Page 37 ]

" Let us praise God, for  
" all those which are departed  
" out of this Life in the Faith  
" of Christ, and pray unto God  
" that we may have GRACE  
" to direct our Lives after their  
" good Example: THAT  
" this Life ended, WE MAY  
" BE MADE PARTAK-  
" ERS with them of the  
" Glorious Resurrection in the  
" life Everlasting".

Which plainly evidences another Publick Act of the Church of England, whereby she rejects Prayer for the Dead, and appoints instead thereof only a Thanksgiving for them, with a Prayer for our Selves that we may be qualified to be of their Society in the Glorious Resurrection: So that, this, together with all her OTHER PUBLICK ACTS, manifestly shews, that now she disapproves of the Practice of Praying for the Faithful departed; and that the last Clause in her Prayer for the Church Militant, is not to be Understood as a Prayer for them.

§ XXXIV. Again, as to the Addition of any thing to what she esteems to be the MATTER of the Sacraments, and therefore of WATER to Her Sacramental Wine; 'Tis plain [as before observ'd] that she has rejected the Wine and Water Rubrick that was in King Edward the VI<sup>th</sup>'s first Book; that, instead thereof, her present Rubrick orders no other Liquor than Wine: That Her 20<sup>th</sup> Canon, which appoints the Sacramental Wine to be at the Charge of the Parish, cannot be so ridiculous as to order Her Church-Wardens to buy Wine mix'd with Water; and therefore the Sacramental Wine there mention'd, is Pure unmix'd Wine; and no other than this Wine is by that Canon appointed to " be brought to the Communion Table: For, the Church has no where

where order'd it to be mix'd before 'tis brought thither; and, since after 'tis there, she gives no Order for mixing; therefore, mixing it with Water at any time, either before or after, is a Breach of this 20<sup>th</sup> Canon: Because further; Her 14<sup>th</sup> Canon requires, "*All Ministers*" — *to observe the Orders, Rites, and Ceremonies prescribed in the Book of Common Prayer* — "*in Administring the Sacraments without*" — "*Adding any thing in the MATTER*" — "*thereof*": Her 16<sup>th</sup> Canon "*without*" — "*ANY ALTERATION*": And Her 24<sup>th</sup> Canon, *with such LIMITATION as is specified in the Book of Common Prayer*. Now, the Limitation as specified in the said Book is WINE; Wine not mix'd, because the Rubrick is now, WINE, in Contradistinction from, and Rejection of, the old Rubrick for Wine and Water, which the 20<sup>th</sup> Canon, as above, also Confirms. Water therefore mix'd therewith, is a Breach of this LIMITATION in the 24<sup>th</sup> Canon: Water, again, mix'd with the Wine, is an ALTERATION of the Wine by mixture; and therefore a Breach of this 16<sup>th</sup> Canon; and lastly, Water added to the Wine, is ADDING something in the MATTER, which is a Breach of the 14<sup>th</sup> Canon; and so all these [14<sup>th</sup>, 16<sup>th</sup>, 20<sup>th</sup>, and 24<sup>th</sup>] Canons are Broken by the mixing of Water with the Sacramental Wine, whether publicly or privily; for the Canons make no distinction: But, the Act of Parliament, *Primo Eliz.* [confirm'd by 14 *Carol. 2<sup>d</sup>*] is So distinguishing, as that it particularly condemns even the Private Mixture, by threatning a Penalty against those who "*shall use any other RITE, CEREMONY, Order, Form, or Manner of Celebrating the Lord's-Supper Openly or PRIVILY*", — "*than is mention'd, and set forth in the said Book*". And surely a Rule for mixing Water with the Sacramental Wine even PRIVILY, is a Rite, is a Ceremony which cannot be found MENTION'D in the Book of Common-Prayer: For the Legislators by this Act do suppose, that a Thing done PRIVILY, is a Rite or Ceremony, as much as when it is done OPENLY.

§ XXXV. And thus it more and more appears how inconsistent Our NEW INTERPRETERS are with their Own Profess'd Principles; They pretend a strict Attachment, and exact Adherence to the Laws of the Church and State of England, insomuch, as that they say, they *cannot, may not*, vary from or alter ONE TITTLE of the Establish'd Liturgy; and yet, in Contradiction to all this, they, by their clandestine Agreement of 1732, introduce an Agreement for A Mixture of the Sacramental Cup, in Breach of those very Laws,

Laws, viz. *The Rubrick of that Liturgy, the Acts of Uniformity, and the Canons of the same Church!*

Some of them do not believe the mixture to be at all necessary, or any part of Christ's Institution; If such as these are so Adventurous, as to make the mixture, let 'em clear themselves of the Heavy Imputation of prophaning the Sacrament, by adding to the MATTER of it, even in their own Opinion; for, If, according to them, Pure unmix'd Wine is the only Instituted MATTER of the Sacramental Cup; then, the Addition of Water thereto, is an Addition to the MATTER of the Sacrament; and if so, Let 'em satisfy their Followers how their Concordate, as to this Point, is consistent with their own belief of the Nature of the Institution.

And lastly, I speak to them upon their own profess'd Principle; If they are in EARNEST STRICT ADHERERS, to the Laws and Liturgy of the Church of England, they will, they must, upon second Thoughts, repent of, depart from, and make void, their *Inconsistent clandestine Agreement*, to make their Profession and Practice all of a Piece; And SO, this Agreement, will become a NULLITY to those, who confide in their Practice of the Mixture — [which shews how necessary 'tis for us to insist upon, their open Practice thereof] to which indeed the first Authors of this NEW SCHEME did wholly agree. Now, that there is Reason not to Trust to their New Agreement for a Private Mixture — I shall shew from an Original Paper Sign'd by Mr H. G. — Mr N. Spinckes, Mr H. Doughty, and Mr J. B. dated August 16, 1726; the Contents whereof they then sent to the late Revd. Mr Yapp at *New-Castle upon Tyne*, to deter him from supplying, by some small Variations from the Established Liturgy, the Four Necessary Usages which he esteem'd to be wanting in the Communion Service, of which the Mixture most certainly was One, which he took care to supply in his Ministration to the Orthodox Catholicks in that Town: They tell him,

“ Dear Brother,

“ We have with great grief of Heart” — “ received repeated Advices that you take unkind Freedoms in altering the Liturgy of our Church, in the MOST SOLEMN OFFICE of Religion” — “ We therefore, according to our bounden and INDISPENSIBLE DUTY, protest against such your Proceedings, we warn and admonish you to return from whence you went out, and” — “ not to persist any longer in troubling our Israel” — “ Be assured, that

" that unless your **DISCRIMINATING USAGES**  
 " are properly of *Divine Institution*, considering the last Pa-  
 " ragraph in the Preface to the Book of Common-Prayer, and  
 " considering the **ACT OF UNIFORMITY**, you can be  
 " deem'd no other than **SCHISMATICAL** in the Church,  
 " and **REBELLIOUS** in the State", &c.

[Directed]

[Sign'd]

" To the Rev<sup>d</sup>. Mr Yapp  
 " at New-Castle upon Tyne".

N. Spinckes.

H. G.

H. Doughty.

J. B.

The Original under their Sign  
 Manual is now in the Hands  
 of Mr J. B.

Here we see, Mr H. G——'s **PROTEST** against Mr Yapp's restoring the Practice of the Four Usages; that the said Mr H. G. held this Protest to be his "**INDISPENSIBLE DUTY**" and that therefore he judg'd those **DISCRIMINATING USAGES**, not to be "*of Divine Institution*;" and that consequently Mr Yapp was esteemed to be [and for the same pretended Reason any other *English* Clergyman] "**SCHISMATICAL** in the Church, and **REBELLIOUS** in the State" for restoring the Practice of them. How then can it be believ'd, that Mr H. G. with these Principles, will not repent of the Clandestine Agreement, which he has been drawn in to Sign, for the Practice of the Mixture — one of the Practices, which himself Brands with the odious Terms of *Schismatical* and *Rebellious*? For, tho' his Judgment is wrong in thus heavily accusing; yet his *Honesty* must oblige him to depart from what he himself [tho' mistaken] holds to be thus highly Criminal — And his Brethren too, *viz.* Dr R. R. who join'd with him and others in another Prohibition against the Mixture, which they also sent to the North; and Mr G. S. whose first Scheme affirm'd the Mixture to be "*not at all necessary, or any part of our Saviour's Institution*" [for which see my Page 45 and 40] these, I say, if consistent with themselves, may be very likely to repent their Agreement to mix; at least we have no Reason to depend on their Perseverance therein, while they hold and retain such Principles: But if on the contrary, they shall adhere to, and persevere in, the Performance of their Inconsistent Agreement, and insist upon the Real Integrity thereof; They will demonstrate themselves to be an Unaccountable odd Party, neither truly of the Church

Church of *England* as by LAW ESTABLISHED, nor of that Church, which in Truth, is Primitive Catholick; their Composition will be a confused Medley, having something in it of the *Protestant* and the *Papist*; and 'twill be difficult to distinguish them by any other Title, than that of ROMANO-PROTESTANT-INTENTIONALISTS.

§ XXXVI. Secondly, As to the Objections hitherto come to my knowledge, they are very easily answer'd; For.

*First*, It is objected, That I “*have used Dr B—— very ill, “ by divulging Matters of his private Correspondence*”. To which *shew'd Objection*! I Answer, That the Doctor's Letters to me and others [here referr'd to] were his Endeavours to draw us off from the PRIMITIVE WORSHIP, and to make us *Partizans* with him in his clandestine Scheme for the abolishing of that Worship. The Doctor never enjoin'd me, and I never promis'd him, nor was I ever obliged, to keep Secret those Matters of his private Correspondence, which I have printed: Nay, the *very contrary to any such Reserve*, was my Bounden Duty; because, the Matters I have divulg'd, are no other than such, as in their necessary Consequences do very nearly relate to, and affect *the Church her self*, and consequently are of a publick Nature, which therefore she has a Right to the Knowledge of; especially, considering that they were the *irregular, disorderly Steps*, which the Doctor [with others] was taking, in order to bring her into a State of *Disquietude and Desertion*, which now he has sadly effected by his secret and underhand Scheme: It is fit therefore, that the Church should See his various Motions, their *beautiful Consistency*! and *harmonious Agreement with one another*! that thereby she may compare 'em with his *final Conclusion*, and see the GREAT PRUDENCE! of what he has been doing and has finish'd, as he pretends, for the sake of her *Unity*; and which in reality terminates in nothing but more Divisions and Disorders, than before: The good Providence of God [for which I thank him] put it into my Power to Open these Secrets to her, and thereby to let her see what she had a right to know, the QUALITY of those means which have brought her into this *melancholy State*; I rejoice that I have done so, and that by my exposing them to her View, she may avoid the Snare that was laid for her. The Doctor's clandestine Endeavours, not only to desert the Church himself, but to pervert and draw others also into the same PUBLICK CRIME, some would have to be treated as SACRED, and of so RESERV'D a Nature, as that the People, who are to be involv'd in the fatal Consequences,

may

may know nothing of them! Men may see the Pit that is Digg'd in the Dark; but 'tis a wicked thing to hold out a Light, to avoid the Mischief! But with the Doctor's Leave, the keeping of such Secrets is making a Mans self to be One of his *Partizans*, and therefore guilty of all the Miseries which follow, and are occasioned by His Private Contrivances: Of this Sort, is that Letter which he wrote to convince a Gentleman, of the Church of England's TRIMMING; wherein the Doctor [to draw him over to his New Scheme] unaccountably tells him thus; "*For though we do return to the Use of the Established Liturgy, we still CONTINUE OUR PRINCIPLES*". "*And we have, as we may say, divided the matter; they have brought us to the Use of their Liturgy, and we have brought THEM TO THE ACKNOWLEDGEMENT OF OUR PRINCIPLES*". In which few words there are no less than Two Assertions, which are very fallacious; and, which I have mark'd as above with large Capitals; for, as to the Doctor's own Principles, of the Necessity of the Publick Mixture, see p. 41; of omitting the Words *militant*; of praying *explicitely* for a *Blessing on the Elements*; and of a *Prayer of Oblation*, by which to offer the Sacramental Body and Blood of Christ after the Words of Institution [See his Dissertation, p. 361.] they are now no more, he has drop'd and departed from every one of them, in his clandestine Agreement; and, therein gives not the least Sign of his *continuing* those his former Principles: And then as to his bringing our old Friend to the *Acknowledgement of OUR PRINCIPLES*, it is manifestly no such thing at all; for, they do not acknowledge Our Principle of the *Mixture's* being Necessary as the *Institution of Christ*; they do not own the Necessity of An *Explicite Blessing* of the Elements by Prayer, to *make them the Body and Blood of Christ*; they do not acknowledge the Necessity of *Prayers and Offering for the Dead*; nor do they own the Necessity of a *Prayer of Oblation*, by which to offer the Tremendous Sacrifice of Christ's Representative Body and Blood to God the Father, after the Words of Institution: And therefore the Doctor and his Author have not brought them to the "*ACKNOWLEDGEMENT OF OUR PRINCIPLES*", as he very Unaccountably tells his Friend, and then Subjoins "*If you think it proper, we shall be glad of your Accession to us*." [I really Believe so too]—The Doctor and his Party would have been very Triumphant in such an Addition. But that Gentleman's Learning and Judgment, are vastly above being so impos'd upon, by such weak and unfair Pretences as will not stand the Test.

§ XXXVII. *Secondly*, Another Grievance is, my Causing the Initial Letters of Mens Names to be printed; and my leaving out Mr. *Henry Hall's* Name.

As to this latter Gentleman's Name, it was left out under their Agreement of 1731, because I never heard of his having sign'd it; the Copy of that Agreement (Say the 6 Articles thereof) I have printed exactly as Dr B—— gave it me:— After the Doctor's giving it me, without any Names thereto, I found upon enquiry, that it was agreed to by the three Persons as I have noted, *p. 72.* and this is a Truth which cannot be deny'd: I do not name them as having Subscrib'd it, but as having agreed to its Contents. I made no further Search about this Agreement, and its Subscribers, because it was rejected by their Presbyters, and so became of no effect: But, since Dr R. R. the Objector's NICETY must be satisfied, I have by another Copy of his Own, found, that thereunder is the Date of *July 2, 1731*; And that the Names of those who Sign'd it, are *H. G. Hen. Hall, G. S.* by order to R. R. and R. R. Mr *Hen. Hall* is since deceased: Mr *J. B.* another of their Brethren sign'd it not, 1st. Because He and his said Brethren had no freedom of Debates among themselves alone, by Reason of Dr B——'s Presence with them, which Mr *J. B.* look'd upon as an Intrusion that ought not to be allow'd, and therefore he declar'd against it; upon which Dr B—— [tho' not the Eldest in Commission] spake to this Effect, "*Gentlemen, I find nothing can [or will] be done, unless you will act without Mr B*": This Maltreatment Mr *H. G.* and Dr R. R. not resenting; Mr *J. B.* said, that "*Dr B—— had nothing to do there, and so departed,*" without the least gainsaying of either of his two Brethren: So that the said Mr *J. B——* was not present at, nor privy to, their Signing, this Agreement; much less was he acquainted with their Summons to the *Pr.* [to meet about it] dated a *whole Week* after their *Decision and Subscription.* And 2dly, That Agreement so sign'd by them, was never tender'd to the said Mr *J. B.* to be sign'd by him. And this was their Management *Anno 1731*, without his Consent; but since it was rejected by their Presbyters, 'tis needless to say any more about it. Their Agreement of 1732, besides its abject clandestine manner of being brought about, as I have before describ'd in these Papers, is still the less Valuable, as it was transacted and finished without so much as once tendering it to their said Mr *J. B.* who declares that he never saw it, or any Copy thereof

thereof till it was in Print: They never consulted, or proposed it to, their Clergy; and tho' Mr *J. B.* has desir'd Mr *H. G.* to convene them for that purpose, he refuses so to do; and as if they were afraid their People should have any Knowledge of this Agreement, they have not read the Contents thereof in any of their, *viz.* Mr *H. G.*'s Congregations.

And now for printing the Initial Letters of Mens Names; I am not at all mov'd at this as an important Objection; because I am fully satisfied, such clandestine Managers ought to be so far known to those who are affected by their Management, as that their People may see, who were the Principals concern'd in the GOOD WORK! which had been done for them; for, if the People had been kept ignorant who these PRUDENT! Authors are, they would not have known to whom to apply for their *Information and Satisfaction*, relating to the Secret Agreement which affected the Divine Service of their Church: Add to this, that their Own Confederates in the Agreement have confirm'd the Necessity of making their Names to be known; for, even they had more than a fortnight before the Book could appear, *viz.* On Sunday the 2d of July 1732 in the Afternoon, solemnly read that Agreement, and the Names of all the Subscribers at full Length, in a Publick Congregation of Dr *B*——'s then Communion, where Persons of all Denominations were usually allow'd to be present: This was done by Mr *C*——*te*; but by what Authority, I know not; however, he thereby publish'd their Names without any the least Reserve, and so was their open Exposer; and the Initial Letters coming afterwards, was abundantly more kind, being an amicable Covert, and not so much as but a Copy of the first Publication of their Names, by the Friends of their own Party: In short, I have open'd, no more than the Necessity of the Church's Case does absolutely require, and the Imprudent Managers who have given the Occasion, may thank their own Unaccountable Misconduct, for all the Consequences they apprehend may follow from the Information which I have, as in Duty bound, given to those who are nearly concern'd in their Management.

§ XXXVIII. *Thirdly*, The Laws of the Church and State of England, pointing strongly against Dr *Brett's* printed Letter, his Author's Book, and the New Inconsistent Agreement; some of 'em have started an Objection, which lies in the Face of those Laws themselves; and 'tis this, That the Arguments founded upon the Homilies are of no force; be-

cause, tho' in her 35th Article of Religion she declares, that Her Homilies "*contain a Godly and wholesome Doctrine*". Yet it does not from hence follow, that she espouses and teaches all the Doctrines contained in those Homilies. In Answer to which, these Objectors must be put in mind, that the said Church moreover in that Article [35] judges "*them*" [*viz.* the Homilies] "*to be read in Churches by the Ministers, DILIGENTLY AND DISTINCTLY, that they may be understood of the People*". Do's she then in this her Publick Judgment, make any Reserve of EXCEPTION against so much as but One, or any part of One, of her Homilies, as containing a Doctrine unfit to be read to her People? No, she does not. Again, in her Communion-Service, Do's she not in Her Rubrick, just after the Creed, enjoin "*Then shall follow the Sermon, or ONE OF THE HOMILIES already set forth ——— by Authority*"? And does she not do this, without the least imaginable Exception against any One Doctrine whatsoever in Her Homilies? These Objectors full well know, that she excepts not One; and therefore, they ought to acknowledge, that the Church of England in her Publick Judgment, and Rubrick Injunction, Holds ALL THE DOCTRINES of the Homilies to be Godly and Wholesome, and for that reason judges and appoints them to be read to the People; to deny this, is a heavy Accusation against the Church of England, as if she judg'd and appointed Doctrines to be read to her People, which she herself does not hold and approve of, which is a Charge too Severe to be brought against her, or indeed against any other Church in the World: And consequently, since her Publick Acts make no Exceptions against any One, or any Part of One, of her Homilies, or against any of the Doctrines therein contain'd; and since she by her Publick Acts does judge and command them to be read to the People, it necessarily follows, that ALL THE DOCTRINES contain'd therein, are espous'd and held by her; and that therefore, she does hold all the Doctrines in those Her Homilies against Prayers and Offering for the Dead, and against Sacrifice and the Sacrificing Priests in the Holy Sacrament.

§ XXXIX. As for the filth which some angrily throw at me, by defamatory and detracting personal Reflections; I smile at it with Contempt: The Dirty Employment makes me pity the Men, and their stooping so low, to the debasement of themselves, effectually prevails on my Charity to forgive them.

I am

I am next to Answer some Objections, &c. utter'd in a Sermon preach'd on Sunday the 27<sup>th</sup> of August last; which are these, as I receiv'd them in MS from a worthy Person who then heard it.

§ XL. The Preacher Charges the Sin of Schism, upon those whose Consciences will not allow them to follow Dr B—— in his Desertion, and Backward motions. Now, because this Fallacious Charge terrifies some Timorous People, I must lay it open to the very quick, let the Consequences thereof be what they will.

The Doctor then with his Primate, and the Concurrence of the Scotch B——s, Synodically assembled together the 19<sup>th</sup> of December 1717, Unanimously declared for the NECESSITY of Restoring the 4 Primitive Catholick Usages, as in p. 4.

The very next Day after, The Doctor with his Primate Requir'd and enjoyn'd the Priests Openly and Expressly to minister those 4 Usages, in a particular Form, "*until a Fuller and Better Form*" could "*be framed*, as in p. 5, 6. This their Fuller and Better Form [now call'd the new Office] was finish'd and Printed in the Year 1718. It was immediately establish'd; And Dr B—— and his Primate, the 11<sup>th</sup> of March 1719, incorporated it in their Book of Common-Prayer. This Injunction of the Doctor's, the Priests and People have obediently follow'd and adher'd to, almost these last 15 Years, but PURELY for the Sake of the NECESSITY of *Practising those Usages*; not as being attached to any MAN'S PERSON, but as attending to, and following the Safe Guidance of the Faithful Stewards of the Mysteries of God, who rightly dispense those Mysteries; who dispense them, not according to the Blind direction of a Human PRIVATE JUDGMENT, but as regulated and taught by the Divine Oracles of God's most Holy Word, as it is interpreted by the Consentient Doctrine and Practice of the Primitive Catholick Church, which being the nearest to the fountain Head, must be the Best and safest Interpreter of the Inspir'd Writings, according to the noble Rule of the Church of *England's* first Reformation. This is the Rule, and This is the Only Rule, by which the Doctor has been follow'd by us; This is ORTHODOX CATHOLICISM, and undoubted Unity. In this Unity with the Doctor, and his Colleagues the Scotch Fathers, we have Continued by his own Direction almost these last 15 Years. The Doctor and the Preacher cannot with any Appearance of Reason deny this, and I dare venture to say, the Doctor will not deny it. But the Doctor

Doctor and some of his Adherents, Tack about, forsake that Rule, and depart from this Sacred Unity; 'Tis they who make the ALTERATION, not We; 'Tis they who are CHANG'D, not the Scotch Fathers and We; The Scotch Fathers, the Doctor's once Collegues, and We, continue just the same as we were, without the least Variation; We have no new Impositions; no other Terms of Communion; We follow no Sinful Intruder into the full See of another Bishop; We retain the same Orthodox Catholick Worship; We are in Unity with the Catholick Church till the 31st of *August*; On the 1st of *September* immediately following, 'tis impossible for us to be out of that Unity, without some SINFUL ACT OF OUR OWN; our continuing only to be as we were on the 31st of *August*, cannot be any such Sinful Act, for, we have nothing NEW to make it So; and therefore, as we were not in a State of Schism on the 31st of *August*, 'tis impossible that we should be in a State of Schism on the 1st of *September* and onward, while we continue exactly the same as we were before. Oh! but we do not follow the Doctor, &c. — 'Tis very True, and abundance of Reason there is, not to follow him, because, he runs away — from his former Self and from us too, and we cannot keep pace with him; He departs from that very Catholick Worship which himself had establish'd, enjoin'd and practis'd; He forsakes the Catholick Worship which his Collegues the Scotch Fathers keep up and Support; and instead of his Former wholesome faithful feeding of the Flock, He lays aside and disregards the Food, which he knows is Suitable for their Nourishment, and tenders to them no Other, than what the most Healthy Constitution is not able to digest. This is his New Term of Communicating with him; This is his New Call, and because it is NEW, it is the *Voice of a Stranger*; and therefore, as our Saviour says of his Sheep in another Case, applicable to this, "*A Stranger will they not follow, but will flee from him: for, they know not the Voice of Strangers*". St John x. 5.

But the Doctor's once Collegues, the Scotch Fathers, are not such Strangers; the Doctor is run from them, and we continue with them, because their Ministrations feed us with wholesome Nourishment, which the Doctor refuses us. To suppose that we must be so streightly attach'd to the PERSONS of our Spiritual Guides, as that we must follow their Guidance whither-soever they lead or would drive us, is the very Bane of Popery itself, destructive of Sound Religion, and a Bar and Impediment against the Reformation and Amendment of the worst of Evils: too much of this is  
seen

seen in the Romish Church. The Inspired Apostles themselves, did not set up for this absolute Dominion over Men's Consciences : For says St Paul, "*Not for that we have DOMINION* [or as the *Greek*, not that we LORD it] *over your Faith*", 2 Cor. i. 24. A Blind implicit Faith therefore, in the various Turnings and Windings, the forward and backward Motions of our Guides, is no Part of the Christian Religion, and therefore 'tis impossible that Our not following them in their *Inconsistencies and Contradictions* about the Necessaries of Christianity, should be the Sin of Schism ; to say that it is, amounts to no less than Blasphemy, as it charges God with imputing Sin to his Rational Creatures, for their adhering to that which is right, and flying from that which is wrong. In short, To Break or Separate from the Communion of a Church, that has no Sinful Terms of Communion, would by the Primitive Church have been look'd upon as the Sin of Schism — The Doctor and his Collegues, English and Scotch by Birth, with their Presbyters [the Preacher for one] and their Laicks were lately, very lately such a sound Church — This is not to be deny'd — The Doctor and the Preacher, with others, Forake, Break, and Separate from the Communion of this sound Church — We do not, dare not, must not follow them in this Breach and Separation ; how is it possible then for us to be Schismatics, continuing in UNITY with that Sound Church, which they have deserted ? — Again, That Bishop, or Church which imposes Sinful Terms of Communion, and thereby causes Catholick Christians to avoid such Communion, is the maker of the Breach, — But the Doctor and his Party impose such Sinful Terms, therefore the Doctor and his Party make the Breach. That the Doctor and his Party impose such Sinful Terms is manifest ; for, [tho', as I am inform'd, the Doctor himself mixes Openly, yet] He and they impose, their Communion Service destitute of a Prayer, to make the Elements the Body and Blood of Christ, destitute of the Great Christian Sacrifice of Christ's representative Body and Blood ; and destitute of the charitable Prayers and Offering for our Departed Brethren ; which are Sinful Terms of Communicating with them, because, contrary to our Saviour's Institution, as interpreted by the Consistent Doctrine and Practice of the Primitive Catholick Church ; by this they cause Catholicks not to follow the Doctor, they put a Bar against lawfully Communicating with him, and consequently are guilty of making the Breach ; And therefore, if the Preacher is in haste to determine, that there is a Schism, let him look to it, with some Christian Compassion for himself and his own  
Party ;

Party; for, upon all these Considerations, in the present Case, 'tis impossible for him to prove us to be the Schismatics.

The Scotch Fathers, the Doctors late Collegues, are Ours; if the Doctor is at Unity with them in his Worship, we are at Unity with him; if the Doctor Breaks from them in his Worship, we must not do so too. Theirs is the Primitive Truth, His the MODERN NOVELTY.

Upon the whole of this Ill-natured Charge; If the Doctor and the Preacher in their present Desertion are Right, It is their Indispensible Duty, not only to recant their Publick Writings on our Side; but also, to refute their Own Arguments in those Writings; for, if those Arguments were false and deceived the People, at first; and if the Strength of those Arguments do still Confirm the People to persevere in the Wrong; and have a Tendency to draw others into the same Mischiefs; these Writers cannot be free from the Blood of so many Deceived Souls, if they do not Undeceive them, by the Refutation of those very Arguments which have by their means been so effectually hurtful to such Numbers of Men — 'till this is done, their Noisy Clamour of Schism is of no Moment, except to aggravate the Guilt of their own Conduct.

§ XLI. But the Preacher for all this, tells the People we have no Bishop. Egregious — ! When all the Catholick Scotch Bishops who minister the four Necessary Usages, are Ours; When all the Bishops in the World who minister them, are SO FAR OURS: And when the Preacher and his Party cannot produce one Primitive Catholick Bishop during the Period of the 4 first General Councils; Nay, nor any Catholick Bishop for the first 1500 Years of Christianity and longer, that ever pretended to Minister the Holy Communion in their Novel Defective manner. What Kind of Theology then is it, by which this Preacher would teach the People that we have no Bishop? It must be some New Scheme of Divinity, for the Old will not support him; New Schemes of Worship, must have New Schemes of Theology to defend them; but, *their Novelty betrays the Naughtiness of the One, and the poor Insufficiency of the Other to uphold and support them.*

§ XLII. He points out, and particularly distinguishes one of the Bishops, with whom he lately was, and we are still in Communion, and pronounces, That He is an HERETICK. To what purpose can it be suppos'd, that he thus defames

that

that Father, but to represent him as One, with whom the People ought not to Communicate ? But none of the four first General Councils have so branded any of his Tenets ; The Church of *England* has not thus stigmatiz'd him ; nor has the Church of *Scotland* ; and Our deceased Primate, Bishop Collier, [under his own Hand, and sufficiently witnessed, as by the following Copy is evident,] has given us his Testimony, that the said Father's Particular Tenets, against which the Preacher Objects, are not of this Excommunicating malignity : For, our said Primate says of them these very words :

" I don't reckon them of that Bulk which NECESSITATES  
" a Breach of Communion, &c".

" In Presence of us"

[Sign'd]

" J. Griffin"

" Jeremy Collier."

" Roger Laurence"

" Sam. Jebb"

" Tho. Wagstaffe"

" W. Ford."

The Paper is Dated in "*London 5 April 1725*" : This the Preacher very well knows, for he is one of the Witnesses and has the Original Paper in his own Hands.

Dr B—— not long since, procured this Father's Concurrence in the Ordination of his Couzen Mr T. B. who is known to have espoused and propagated the very Same in Conversation, for which our Preacher Crys Out Heretick, as I can prove by a Letter lately sent to Town, from Living Evidence ; The Preacher then should first wipe off the same Imputation from the Character of One of his own B——s, with whom he is now in Communion, and who also is known customarily to have refused the recital of the Athanasian Creed, when he should recite it in his Ministrations : without clearing his own B—— of these things, how can he, upon his own Principles, acquit himself from being of An Heretical Communion ? And how can he defend his Dr B—— from the Charge of procuring an Heretical Consecration for his Couzen ? If he can righteously discharge them and himself of these Difficulties ; then Let him show, with what Equity He brings the Charge of An Excommunicating Heresy, against a Father who Holds the *three Creeds*, Retains the *Primitive Orthodox Worship*, imposes no *Heterodox or Heretical Terms of Communion*, is in actual Communion with his *Orthodox Catholic Brethren*, and never was under such *their Censure* ?

I

But

But the True Cause of all this Noise and Clamour against him is very well known ; he has refused to comply with the Doctor's and the Preacher's Desertion, to which the Doctor [notwithstanding his known Tenets] labouriously Courted and Invited him : [See p. 101.] Before this refusal, and while he concurred with 'em in other their Lawful Acts, all was well, as to communicating with him, his Very Tenets themselves were then no actual Bar to this Unity, they in fact had no Excommunicating Malignity ! But Bishops, Priests, and People look'd upon them only as PERSONAL SPECULATIONS, so long as they were not press'd as Terms of Communion ; Oh then his Acts of Consecration, Ordination, Confirmation, Worship, &c. were good and effectual ! nothing tainted ! nothing impure ! While in this Situation [no matter for his Tenets] "*We shall be GLAD of your ACCESSION to us*" [says the Doctor courting him to accede to their Desertion]. But upon his refusing this, and standing his Ground without any the least Alteration—All is chang'd in a moment into every thing that's quite contrary to what it was before ; and this, of not going their unwarrantable Lengths, is the only Cause of the present Clamour against him, which we should never, in all likelihood, have heard of from them, if he had but concurr'd with their Anti-Primitive modern Private Fancies, in their Desertion of the Necessary Facts of God's most Solemn Worship in the Christian Church.

§ XLIII. The Preacher tells his Audience to this effect, that a Scotch B—— has no more Authority in the Church of *England*, than the K—— of *France* has in the Civil Magistracy of this Nation.

Is it then come to this, that the Preachers Theology is sunk so low, as to make the Extensive Powers of the Episcopate parallel to the narrow contracted Authority of the Kings of the Earth ? Is his Cause so wretchedly mean, that he must endeavour to support it, by this frequently exploded Fallacy ? Sure his Second Thoughts will Correct the Precipitate haste of this Assertion ; For I cannot but believe, He doubtless knows, That the Commission which our Lord gave to his Apostles, the first Bishops of the Christian Church, was Co-ordinate ; and that the whole was given to each particular Apostle, as well as to all of them in Common ; "*Go ye*"— "*teach*, [but 'tis better DISCIPLE] "*ALL NATIONS*". "*Μαθητεύσατε πάντα τὰ ἔθνη*", St *Matth.* xxviii. 19. Or, GO YE INTO ALL THE WORLD, &c." Πορευθέντες εἰς τὸν κόσμον ἅπαντα ———. St *Mark* xvi. 15.

This

This Demonstrates the Universality of their Commission, as to Place, and that the Execution thereof was not confined to their Own Country, nor indeed to any one particular Nation, Region, or District. Nor were they oblig'd to Execute this Commission, Only in full Company with One another; for Facts do prove, that they parted asunder, and executed the full Commission, each Apostle in Countries, vastly remote and distant from one another, to convert the World; which most clearly shews, that each Apostle had hereby Authority to Exercise his Function in "all Nations" in "all the World". And 'tis fact, that each Apostle had Authority to Execute his Office, even in the Province of any other Apostle his Collegue, when the Necessities of the Church call'd for it. Thus, tho' St Peter founded, and was the first Bishop of the Church of *Antioch*, [See *Euseb. Chron. ad An. Cbr. 43.* and Dr *Cave's Dipticha Apostolica*, under *Antioch*.] Yet St Paul even there, in St Peter's own Province, exerted his Apostolic Authority against the Sin of TRIMMING; for, he "withstood" St Peter himself "to the face, because he was to be blamed", in this matter; other Jews likewise were guilty with him, "inso-  
 much that Barnabas also was carried away with their Dis-  
 simulation". In this they walked not "uprightly according  
 to the Truth of the Gospel"; The Infection spread itself in that Church; St Paul applied the Remedy, as the Necessity of the Church of *Antioch* requir'd, *Galat. ii. 11*, to the 14<sup>th</sup>, &c. And it would have been but a miserable sorry Objection against him, if the Trimming Jewish Christians had said, he had no Authority there to withstand St Peter the Founder and Bishop of that Church; The Necessity of the Case call'd for Relief, and St Paul or any other Apostle had full Power and Authority to administer it, without regarding any such Trifling insignificant Objections. All Bishops are the Successors of the Apostles, in the Plenitude of their ordinary Commission, which is to last till the End of the World, [St *Matth. xxviii. 20.*] as our Lord's promise fully assures us, "And Lo I am with you always, even unto the End of the  
 World. Amen". And therefore Every Individual Catho-  
 lick Bishop, be he of what Nation Soever, *Ethiopian, Egyp-  
 tian, Greek, Italian, Spanish, French, German, English,  
 Scotch, or Irish*, has the Same ordinary Power and Authority as an Apostle had to interpose, in Supplying the Spiritual Ne-  
 cessities of any Particular Church, when the Bishop or Bishops of such a Church, will not supply them, or when they im-  
 pose Sinful Terms of Communion which drive their Flocks from Communicating with them. This, of the Extensive Authority of Bishops, is the Sense and Practice of the Primi-  
 tive

tive Catholick Church. St Cyprian has given us his Testi-  
 mony for the Truth of it; Says he, "*Episcopatus UNUS est,*  
 "*cujus à Singulis in SOLIDUM pars tenetur.* The *Episcopatus*  
 "is One, Part whereof is held by Every Single Bishop,  
 "but so, as that he is Concern'd "IN THE WHOLE".  
 S. Cypr. de unitate, Eccles. p. 208. Edit. Rigal. "Iccir-  
 "co" — "*Copiosum Corpus est Sacerdotum, concordiae mu-*  
 "*tuae glutino atque Unitatis vinculo copulatum, ut si quis ex*  
 "*Collegio Nostro Hæresin facere, & gregem Christi LACE-*  
 "*RARE & VASTARE tentaverit, SUBVENIANT ceteri,*  
 "*& quasi Pastores utiles & misericordes, Oves Dominicas*  
 "*in gregem colligant.*" Therefore" — "The Body of Priests  
 "[i. e. of Bishops in St Cyprian's Style] is numerous, joyn'd  
 "together by the Cement of mutual Concord and the Band of  
 "Unity, that if any One of Our College shall attempt to make  
 "an Heresy, and to rend and lay waste the Flock of Christ, the  
 "rest may relieve it, and as useful and merciful Pastors gather  
 "the Lord's Sheep into his Fold. S. Cypr. ad Stephan. Epist.  
 "lxvii. p. 128. Edit. Rigal. "*Et si Pastores multi Sumus,*  
 "*unum tamen gregem pascimus, & OVES UNIVERSAS*  
 "*quas Christus Sanguine suo & passione quæsit, COLLI-*  
 "*GERE & FOVERE DEBEMUS*". "Tho' we are  
 "MANY Shepherds, yet we feed the ONE FLOCK, and 'tis  
 "Our Bounden Duty to GATHER AND NOURISH ALL  
 "THE SHEEP which Christ hath purchas'd with his Blood  
 "and Passion." Ibid. 128, 129. In virtue of this Univer-  
 sal Commission, St Athanasius, in the Times of Arianism,  
 exerted his Episcopal Power and Authority in other Bishops  
 Diocesses: Socrat. H.E. Lib. ii. Cap. 24. Eusebius, Bishop of  
 Samosata, in the Arian Persecution, travell'd in a Soldier's  
 Habit thorow Syria, Phœnicia and Palestine, setting in Or-  
 der what was necessary in those Churches, and Ordaining  
 Bishops in Syria and Cilicia, and other Places which were  
 not of his Particular Diocess. Theod. Lib. iv. C. 13. and  
 Lib. v. C. 4. And Epiphanius Exercis'd his Episcopal  
 Power, in Ordaining Paulinus [the Brother of St Jerom]  
 first a Deacon, and then a Priest, in another Man's Diocess  
 upon a pressing Case of Necessity. Epiphan. Epist. ad Joan.  
 Hierosol. These are Instances sufficient to shew, that, Every  
 Bishop of whatsoever Local District, is also Bishop of the  
 Whole Catholick Church, and has full Power and Authority  
 to Exercise his Function, in any Church upon Earth, where  
 the Spiritual Necessities of Christ's Flock do pressingly call for  
 and require it: And it is notorious, that God has not given  
 an Universal Temporal Commission to any of the Kings of  
 the Earth, so as to impower them, thus to interpose their  
 Authority

Authority in each others Kingdoms: No, their Commissions are restrain'd and limittd in the Execution, to their own Respective Kingdoms alone, out of the Bounds of which they have not the Least Authority; and therefore, tho' the K. of *France* has no Authority in the Civil Magistracy of this Nation; yet any Catholick Bishop of what Nation soever, that can give his Assistance, has full Authority to Exercise his Function in the Church of *England*, whenever the Necessities of that Church may so require; which shews the Fallacy of the Preacher's Parallel.

§ XLIV. But why do's he assume to himself and his Little Novel Party, The Popular Title of "*the Church of England*"? This, tho' it looks big, is no more than a fallacious Equivocation; For, the CHURCH OF ENGLAND, is no other, than that Church in this Nation, which Consists of the English Constitutional, Legal Bishops and their Clergy, and the People who are united to them; Let him but read The Statute for the *Nomination, Presentation, Election, Confirmation and Consecration* of the Arch-Bishops and Bishops, *Anno Vicesimo quinto Henrici Octavi, Cap. xx. Sec. iv, v, vi.* Confirm'd *Anno Primo Eliz. Cap. i. Sec. v.* And also the Statute for the *Nomination, Presentation, Election, and Consecration* of Suffragan Bishops, *Anno Vicesimo Sexto Hen. Oct. Cap. xiv. Sec. i, ii, iii, iv, v, vi.* Confirm'd *Primo Eliz. Cap. i. Sec. ix;* therewith Comparing what I have already said, p. 37, 38, 39. and he will find, that his Little New Party is not *The Church of England*, so long as they have neither Her Legal Arch-Bishops and Bishops, nor so much as her Legal Suffragan Bishops; no, nor so much as but any One of them, to head his New Party and give 'em a Claim to the Popular Plausible Title of *The Church of England*; This is too much for them to arrogate to themselves, they must sit down contentedly, and patiently rest satisfied with the Bare name of a *Church in England*, and this Title may also be given to the *Greek and Armenian, the French, Italian, and Spanish* Christians residing in this Nation; but it will give them no Claim to be therefore call'd *the Church of England*. Let Truth prevail and Fallacies sink to nothing. Will they have it, that a Man must be BORN IN ENGLAND, otherwise he cannot be a B—— of the Church of *England*? ——— I cannot suppose 'em to be so ignorant of the Laws of the Church and State of *England*, as to assert and stand by this; when those Laws have no where appointed any such Limiting Qualification; and therefore a Man born in *Scotland* can be a B—— of the Church of *England*. Do's the Use of  
the

the Liturgy of the Church of *England*, make the Clergy and People who use it, to be of the Church of *England*? Why even here, upon this Supposition, the Born Scots who use this Liturgy, must be of the *Church of England* too, what Prerogative then has the Preacher's Party to be call'd the Church of *England*, in exclusion of those Scots? Will the Preacher's new Party lay hold on the LOCAL CONSTITUTION of *England*, and upon that Principle Exclude those Scots? This I am sure will not support their Claim; for, as I have already shew'd, They are not of the Local Constitution of *England*; their Constitution is not Local, they have no National Legal Claim to any One Diocess, or Suffragan Diocess in *England*, any more than those Scots have. And therefore 'tis but a Banter to call themselves the Church of *England*, in Exclusion of those Scots. But Let their Church be what it will, any Orthodox Catholick Bishop that can be had, has a Divine Right, to Rescue the Flock from unlawful Terms of Communion; as has been sufficiently prov'd in the Pages 110, 111, and 112,

§ XLV. Our Preacher unaccountably affirms of the B—— against whom he points, That He is but One B——, that he stands in Opposition to the *whole World*, and that he is not in Communion with any Bishop in the Christian Church.

I am apt to Believe the Preacher has intelligence to the contrary of all this: He must have heard, that in this Island of *Great Britain*, there are more than One B—— who Officiate explicite the four Necessary Usages ----- He must therefore own that the B—— he speaks of, do's not stand in Opposition to the WHOLE WORLD, for 'tis to be hoped that the other B——s who so Officiate, are, with their Clergy and People, *some part of the World*: And the Preacher upon his Second Thoughts must acknowledge, that this One B——, is in Communion with all those other B——s who Officiate the said Usages, tho' by another Liturgy than his; for, this variety of Liturgies gives them no Necessity of Breaking Communion with One another, So long as they all explicite-ly Minister those four Necessaries. And the Preacher very well knows, that it never was, and that it now is not, matter of Dispute, whether we should admit of any other Form than our Own; but, whether we can safely acquiesce in such a Form, as is Destitute of the SUBSTANCE of those Necessaries which were Wanting. This is the whole of the matter; The One B—— and those other B——s with whom he is in actual Communion, have taken away all Occasion of Dispute about this matter, by *explicite*ly ministering as above, tho'

tho' with Variety of Sound Liturgies. What then can be meant by his filling the Ears of his Audience, with the false Notion of our having but One B-----, when God be prais'd we have a good number of them?

I find by conversing with some of his Congregation, that it has had this melancholy effect upon their Understanding, as to make 'em fancy that One B----- alone, is not sufficient to keep up the Succession. If the Preacher has so taught 'em, I am heartily sorry for the Severity of that Account, which he must one Day give for such false teaching; but I trust he did not thus mislead them; for he knows better things. However, I must by way of Antidote against the malignant effect of this mistake, put the Timorous in mind, That if God, in his just Judgment, had reduc'd us to this Narrow Circumstance, yet the Constitution of the Church of Christ is Such, as that, Even but One B----- has full Power and Authority to keep up the Succession of B-----s. For, Tho' to prevent Clandestine Consecrations, &c. prejudicial to the Church, it is the Ordinary Constant Rule, that a Bishop must be Consecrated by Three Bishops, or by two at the Least; Nevertheless, For Times of Persecution and other Exigencies, The Church has another Extraordinary Rule, That a Bishop may be Consecrated by but One Bishop when others cannot be had, and that such his Consecration is valid and fully effectual to all Intents and Purposes whatsoever. This, the Preacher can assure these Timorous People, if he pleases; for, he knows, That the Apostolick Constitutions, *Book viii. Chap. xxvii.* allow it; That *Theodoret's Ecclesiastical History*, [*Book iv. Chap. xiii.* and *Valesf. Annot.*] relates, How *Eusebius* Bishop of *Samosata* in *Syria*, in the *Arian* Persecution under the Emperor *Valens*, when many Churches were destitute of Orthodox Pastors, travell'd in a Soldier's Habit, and Ordain'd Bishops in *Syria* and *Cilicia*, and other places; that the same Historian [*Book v. Chap. iv.* and *Valesf. Annot.*] gives us the Names of a considerable number of Bishops Ordain'd by him; That *Siderius* Bishop of *Palæbisca*, was consecrated by one Bishop alone [*Synez. Epist. 67. Theophilo.*] That *Paulinus* Bishop of *Antioch*, Ordain'd his Successor *Evagrius*, without the Concurrence of any other Bishop [*Theod. Lib. v. Cap. xxiii.*] That Anno 597. Pope *Gregory's* Epistle to *Augustin* the first Arch-Bishop of *Canterbury*, acknowledges, that a single Bishop may Consecrate a Bishop, in Case the "Length of the Journey makes it inconvenient" for other Bishops to join with him in the Solemnity. [*Collier's Eccles. Hist. Vol. I. Pag. 68.*] Accordingly, Anno 604. The said Arch-Bishop Consecrated *Mellitus* Bishop of *London*, and *Justus* of *Recheſter*,

*Chester*, without any other Bishop to assist him. [*Johnson's Clergyman's Vade Mecum*, Part II. Pag. 3. *Bede Lib. II. Cap. 111.* and *Collier ut supra*, p. 78.]

Our Best modern Writers concur also in this, of the Power of But One Bishop alone; Witness *Morinus de Sacris Ordinationibus*, Lib. iii. P. 60. *Beveregii Annotat. in Canones Apostolicos*, p. 453. in *Cotelerius's* Edition of the Apostolick Fathers, Vol. I. — Dr *Beveridge's* Sermons, Vol. I. p. 102. *Præfat. in Universa Athan. Opera Parisiis*, 1698, edita, P. xxviii, *Mason de Minister. Ang. Lib. i. Cap. viii.* *Joan. Barnesii Catholico Romano Pacificus Paralip. ad Sect. 12. b.* Bishop *Lloyd's* Historical Account of Church Government in Great Britain, p. 103. *Bingham's Origines Eccles. Vol. I. P. 148*, 8<sup>vo</sup>. *Principles of the Cyprianick Age*, p. 80. and the R. Revd. Bishop *Hickes's* Constitution of the Catholick Church, P. 221, at the bottom: So that our People need not to terrifie themselves with the Vain fear, that One Bishop is not sufficient to Continue a Valid Succession of Orthodox Bishops, when other Orthodox Bishops cannot be present to join with him, in the Consecration.

But what if that One Bishop should die, without providing the Church with such a Succession; must the Orthodox Priests and People, be without a Bishop, and the Church remain continually under this melancholy State of Widowhood? I answer No, she must not, if she Can possibly by Prayers to God, and Endeavours with Men, procure any Orthodox Bishop, of what Nation soever, to Supply her; but if all this fails, and she cannot So Obtain; It is her Duty to keep her Integrity, to adhere still to the Truth, the Orthodox Priests to minister faithfully to the People all the Necessaries of Christianity, according to their Commission, not attempting to exceed the Bounds and Limits thereof; and the People religiously to attend on such their Orthodox Ministrations. In this State it would be barbarously Uncharitable to give the odious Title of *Presbyterians*, to such Episcopal Priests and People, who earnestly pray for and endeavour to obtain Orthodox Bishops, and whose Principles are truly and really Episcopal, whose wants of the *Appropriate Ministrations*, which belong to None but Bishops [such as Ordinations and Confirmations] are not owing to such Priests and Peoples refusal or neglect, and therefore not chargeable to their Account; God requires not impossibilities of his Creatures, but interprets their hearty Prayers and industrious Diligence, to a favourable Acceptance, For, as the Holy Ghost infallibly assures us “*there be first a willing Mind, it is accepted according to that a Man hath, and not according to that he hath not,*”

2 Cor. viii. 12. The Jews, by the Law of *Moses*, were bound to offer their Sacrifices at God's Altar in his Temple at *Jerusalem*; but in the Babylonish Captivity of 70 Years, when they were depriv'd of that Altar, the truly Religious Jews presum'd not to attempt to Worship God by Sacrifices at any other Altar, it would have been a Sin for 'em so to have done; in this State of Want, they were acceptable to him, and their Prayers and Endeavours were in time rewarded with a happy Deliverance from their Captivity and State of Desertion. The Primitive Church of *Rome* upon the Death of *Fabian*, their Bishop, was in a State of Widowhood, the See being vacant for a considerable time, when the Priests took care of the People without transgressing their Bounds; and the People patiently attended the proper ministrations of the Priests. [*Cæcil. Cypriani Epist. Edit. Rigal. Epist. ii.*] The Bishoprick of *Carthage*, in the time of the *Arian* Persecution, was vacant 24 Years, during all which time that Church had no Bishop [*Victor de Persecut. Vandal. Lib. 2. as referr'd to in Bingham's Origines, Book ii. Chap. xi. Sec. 3.*] And the Church of *Antioch* in the time of the Caliphs was without a Bishop for 40 Years [*Cedren in Comp. Anno Secundo Constant. Copronimi, as referr'd to Pag. 219. of Bishop Hickes's Constitution of the Catholick Church*] And yet none of these Great Churches was ever look'd upon to be *Presbyterian*, or to have been unacceptable to God, for want of a Bishop, during such their State of Widowhood.

§ XLVI. What if such Orthodox Priests should all die in this State of Widowhood, and consequently the Conveyance of Orthodox Necessary Truths be stop'd, and at last extirpated, for want of the Supply of an Orthodox Sacerdotal Succession, in such a Church? This, God be prais'd, IS NOT OUR PRESENT CASE; and therefore we should be no further Anxious about it, than to pray and lawfully endeavour the prevention of such a Loss, and leave the Issue to God. In so doing, it will never be imputed to such a Widow-Church, if Necessary Truths should at last fail in the Place of her Habitation. The Sin will remain, only where it could have been prevented, and was not. But who can imagine, that the way to prevent this State of *Desertion*, is, for the People to forsake the present Orthodox ministrations of the Priests; or, that the Priests should lay aside their Orthodox ministrations; and both Priests and People should unite themselves to such Bishops as have Sunk and departed from the ministration of those NECESSARY TRUTHS, which these very Priests and People desire to preserve from perishing? Can  
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this be suppos'd without a most palpable Contradiction? Can we preserve Truths by deserting them? Make them manifest by sinking them? Visible, by obscuring and hiding them under thick Darkness; and their Voice to sound forth GOD'S GLORY and contribute to the Churches EDIFICATION, by the profound affected Silence of him who ministers? This is the way effectually to drop Truth into Eternal Oblivion, and make it utterly to Cease from among the Children of Men: To be thus Anxious for Episcopal Succession, without a due regard for the *Necessary Truths* of Christianity, which 'tis the Office of Bishops to retain and propagate; is, to prefer the Minister, and disesteem the great Work for which he is appointed; by this we invert the Order and Method of the Gospel Dispensation; We exalt the Ministers above those Divine Truths, for the sake of which, and for the PUBLICATION WHEREOF, they were Instituted by Our Lord; We in effect run Counter to the Injunction of the Holy Ghost [1 *Thes.* v. 13.] We esteem the Men, highly in Love, NOT FOR THEIR WORK'S SAKE, but for their Own; We value the STEWARDS, but neglect and despise The MYSTERIES, the Heavenly Treasures, wherewith they are entrusted to dispense them to the Church; And thus we frustrate the Purport of their High Commission, by our Excessive Fondness for the *meer external Character*, in Preference to, and Separate from, those Great *Necessary Truths*, which ought to be minister'd and propagated by those who are vested with it. Let us then first seek and prefer the TRUTHS themselves, and then for their Sake, and the Continuance of them, earnestly pray and endeavour for SUCH an Episcopal Succession, as will keep and minister those Divine Truths, according to the Institution of Our Lord; in so doing, we shall keep within the Bounds of Our Duty, and then we may with Satisfaction depend on his Infinite Wisdom and Goodness, for the Supply of all our future Spiritual Wants and Necessities.

§ XLVII. The Preacher runs out against what he calls Our "*Breach of Charity and Unity, in Separating from our Old Friends for a Form of Words Only, &c*". But this is no more than his Own Misrepresentation of the Case. For the Truth of the matter is really thus; We only desire our old Friends to have a *Substantial Form*, containing the four Great Necessaries of the Most Solemn Worship, which the Christian Church is in Duty bound to render to God the Father, and they have persever'd in the refusal of any such *Substantial Form*, and divided from us, for our having an

seeing One; Nothing will do with them, but our Acquiescing in their NO FORM at all; for, a FORM of Publick Worship must be something manifest to the Publick Congregation's Sense of *Seeing* or *Hearing*, or both; and therefore, as they have *No Form* visible to the Congregation for making the mixture, as they have *No Form Audible* to the Congregation for a Reasonable Insurance that the Cup is mix'd, as they have *no Audible Form* of Prayer, by which to offer the Representative Body and Blood of Christ to God the Father, as they have *no audible Form* of Invocation for the Holy Ghost to make the Elements to be the Body and Blood of Christ; and lastly, as they have *no audible Form* of Prayer or Offering for our Faithful departed Brethren; all their other Forms are no Forms at all for *these four Necessaries* of Publick Worship; and therefore, the Cause of Our whole displeasure against their Communion is nothing else, but their Not having ANY FORM wherewith to Worship God as Christ appointed, and the Catholick Church has constantly practised in these Necessary Instances. The Dead Body of a Man, His painted Picture, his lifeless Image, nay, his Non-Substantial Shadow, may be called his Form, yet they are none of them his Living Substantial Form; they are all lifeless, dead, and ineffectual for the Purposes of his Living Substance; but our Old Friends have not so much as any such dead Forms as these, no Picture, no Image, nor but a Shadow of those four great Necessaries, so that it cannot be pretended with any truth, that they Have any the Least Form of them whatsoever; The Truth is, we must have the Living Substantial Forms, that we may Worship God not in Lifeless Shadow, nay that which is less than Shadow, but "IN SPIRIT AND IN TRUTH". Our Strife is not therefore about a Form of Words only; but for the *Substance* of things themselves, which cannot be made to be present with us, by any thing less, than their Substantial Living Forms; and when the Preacher shall be happy, as to prove that our Old friends have *Such Forms* of the four Liturgick Necessaries, there will be an End of our Differences; in the mean time, their refusing such Substantial Forms, is rejecting the ministration of the Things themselves; and theirs is the Uncharitableness for Separating from the Communion of those who evidently administer them, by such Substantial Forms, as the Catholick Church has Constantly used and practised.



*Of their Agreement for a Private Mixture.*

## S E C T. XLVIII.



HE would defend their new Agreement for a *Private Mixture*, by the Jewish High-Priest's being appointed to enter into the Holy of Holies once a Year, by himself alone, so that the People were not suffer'd to see his ministrations in that most Holy Place. But if this would prove any thing with Relation to our Priests ministrations at Our Christian Altars, it would prove that the *whole Altar Service* might entirely be Secreted and hid from the People, directly Contrary to Our Lord's first Institution of that most Solemn Worship, which he ministred openly and manifestly to his Congregation, the Apostles; and which he commanded them to do as he had done, and therefore as manifestly to the Communicants as he did: Besides, this Secreting would be a Contradiction to the Command of the Holy Ghost, with relation to the Ecclesiastical ministrations in Our Christian Assemblies, which is, that our Blessing by the Spirit and *Eucharistizing*\* should be so manifestly perform'd, as that even the Unlearned may be enabled to give his *Amen* thereto; and that "*all things be done to Edifying*" [1 Cor. xiv. 16. 26.] which I am sure, cannot be, when the Altar Service is Secreted from the Communicants. This then of the Jewish High-Priest, has no Reference to our Christian Priests ministrating at our Altars, or to any thing relating to the same, here on Earth; and therefore not at all, to the Mixture of Our Sacramental Cup, which of all the Parts of Our Altar Service is the worst chosen by the Preacher, to be exemplified and defended by the Secret ministration of the High-Priest in

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\* That this has a peculiar Relation to the Altar Service, appears from the Holy Ghost's using the two Sacramental Greek words *εὐλογήσας* and *εὐχαριστία*, — See further Dr Hammond upon the place, and also the Greek of all the Texts which recite the Institution, viz. St Matth. xxvi. 26, 27. St Mark xiv. 22, 23. St Luke xxii, 19. and 1 Cor. xi. 24.

the most Holy Place ; because, the new Agreement for a Private Mixture do's not at all provide, that this Mixture shall be made and perform'd at the Most Holy Place of the Altar, and no where else ; for, according to their Agreement, they may mix the Cup where and when they will, and by what Person they please, whether Priest or Laick, as is plain from the very Words of their own Agreement of 1732, *Article IVth. Page 71.* in which they determine neither *place, time, nor Person*, where, when, and by whom the private Mixture shall be made, and therefore is utterly dissimilar from, and no ways parallel with the Secret Ministration of, the High-Priest, which was determin'd to be done by him only, and in no other Place than the *Sanctum Sanctorum*, and at no other time than on the Great day of Atonement Once a Year.

But further, totally to remove this Fallacy of the Jewish High-Priests ministration in the Most Holy Place, brought in to defend the Secret ministration of Christian Priests ; it should be observ'd, that the Holy Ghost in *St Paul's* Epistle to the Hebrews, has sufficiently manifested to us, what Part of our Christian Dispensation, this points at, and how it was a Type of what Christ himself, Our Great High-Priest, was in His own Person alone to fulfil for us, in the Highest Heaven ; For there we find, *Chap. ix. vers. 9.* That all this “ *was a Figure for the Time then present ;* that, the Holy Ghost signified thereby, *ver. 7, 8.* that “ *the Way into the HOLIEST of all*” [that is the Highest Heaven] “ *was not yet made manifest while as the first Tabernacle was yet standing*” — That “ *Christ being come an HIGH-PRIEST, of good things to Come*”. [ver. 11.] — “ *By his Own Blood enter'd in ONCE, into the Holy Place*” [the Highest Heaven “ *far above all Heavens, Ephes. iv. 10.*] “ *having obtain'd Eternal Redemption for us,*” ver. 12. — “ *For Christ is not enter'd into the Holy Places made with hands, which are the FIGURES OF THE TRUE, but into Heaven itself, now to appear in the presence of God for us*” ver. 24. — “ *Nor yet that he should offer himself often, as the HIGH PRIEST Entereth into the HOLY PLACE every Year with Blood of others*”, ver. 25. So again, *Chap. x. ver. 19, 20, 21, 22.* “ *Having therefore, Brethren, Boldness to enter into the HOLIEST by the Blood of Jesus ; By a new and living Way which he hath consecrated for us THROUGH THE VAIL, that is to say his flesh ; And having an HIGH PRIEST over the House of God ; Let us draw near with a True Heart, &c*”. From all which 'tis Evident, that the Mosaic Holy of Holies, was a Type or Figure of the Highest Heaven ; That the High-Priest was a Type

Type of Christ the High-Priest over the Church of God; That the High-Priest's going alone once a Year into the Holy of Holies, to make an Atonement with the Blood of others, was a Figure of Christ's ascending alone into the Highest Heaven after he had shed his Blood for our Sins, there to appear in the Presence of God for us; That the People and all others being excluded from entering into the most Holy Place, signified that the Way into the Highest Heaven was not yet made manifest during the Mosaic Dispensation, that Christ himself was to Open the way thither by appearing there alone in the Presence of God to intercede for us by the infinite Merits of his Sacrifice; He alone is there, the Proper Meritorious Mediator between God and Man, executing the Peculiar Office of his **HIGH PRIESTHOOD** in our behalf; No One else of Our Spiritual *Israel* is admitted thither to perform this most Exalted ministration; and None of his People are as yet to Enter into that most Holy-Place, till he shall come again and take them unto himself, that where he is, there they may be also [St *John* XIV. 2. 3.]

This Appropriate ministration of the most merciful High-Priest of our Profession, *Christ Jesus*, in the Holiest of all, the Highest Heaven, is the completion and fulfilling of that which was prefigured, and pretypified of him, and of him only, by the Mosaic High-Priest's ministration in the *Sanctum Sanctorum*; And there is no part of Divine Revelation, which teaches us, that such the Mosaic High-Priest's ministration was any thing at all Typical, or Exemplary, of what Our Christian Bishops and Priests are to perform with Relation to their ministrations at Our Altars here on Earth; and therefore, the Preachers endeavour to defend his Parties Clandestine Agreement for a Private Mixture, by this Mosaic Instance, is altogether groundless without any Foundation, and Consequently of no real Service to the Purpose for which he strangely produc'd it.

§ XLIX. The Preacher has yet another Aim at defending their Private Mixture, and that is, the Example of the modern *Greek Church's* Curtain drawn round their Altars, so that the People [he says] cannot see the mixture made at those Altars.

But in Answer to this, the *Greek's* Curtain, is no Covering sufficient to hide the Shame and Deformity, of his Party's Agreement for a Private Mixture; Because, 1<sup>st</sup>, the *Greek Church* never was, like the Preachers new Party, an Enemy to the Mixture, and therefore their Curtain gives no Cause of **SUSPICION** against the Truth and Reality of their mixing the Cup; 2<sup>dly</sup>, The *Greek Church* never was [like that party] so

Hetodox

Heterodox as to affirm, that *the Mixture is no "Part of Our Saviour's Institution"*. 3dly, The Greek Church never issued Out an Order prohibiting the Use of the Mixture as an unlawful thing, which that Party have done ; and therefore, the Greek Communicants are under no Apprehensions that their Curtain is to Screen or Hide from them the Sight of a Practice esteem'd Unlawful ; 4thly, The Greek Curtain, is not the result of An Agreement made by the Orthodox Greeks with any such *Enemies of the Mixture*, in Compliance with their Enmity or false Prejudices, against the Necessity of mixing the Sacramental Cup ; as Our Deserter's Clandestine Agreement for a Private Mixture most certainly is ; whereby the Dignity of a Divine Institution is miserably debased, its UNDOUBTED CERTAIN MINISTRATION in the Church forsaken, and deliver'd up to the Arbitrary Will and Pleasure of its profess'd Enemies, consequently to be Male-treated by them, not only as an Indifferent Thing, but as Unlawful by the Laws of God and Man ; to be therefore hidden as a prohibited Work of Darkness which cannot bear the Light ; and so at last to be despised and rejected of Men, as its Blessed Lord and Master was, by those who knew him not. All this makes an Infinite disparity between their *Private Agreement*, and the Greeks Curtain ; and therefore this Curtain which is not Sullied with those Scandalous Circumstances, is altogether *unsuitable for a Screen* to hide the foulness of that Revolting Agreement.

§ L. He further tries to defend their Agreement for a Private Mixture, by Our Visitation of the Sick, who, when they receive the Holy Sacrament, which was first Consecrated at Church, do not See the mixture made. But this will not support his Cause, for, such Sick Persons are members of a Church, whose Bishops and Priests avowed Principle is, that the Mixture is the Institution of Christ, and therefore Necessary ; In their Health they [these Sick Persons] have been used to See the mixture made, and by Order of Rubrick too, so publicly in the Church, that in Case of any forgetfulness of the Priest to make the mixture, his mistake must be corrected by the prompting of some or other of the Congregation, before he could proceed any further ; all this gives such Persons Security, that they have *no reason to Suspect* the Want of the Mixture ; But if any one's Scruple should, notwithstanding, be so great, as to desire the Mixture to be made before his Face, there is no Pious Priest who would refuse the performance of the whole Altar Service, and mix and Consecrate anew in his Presence, rather than suffer the Scruple

ple to remain upon him ; all and every thing of this, is utterly wanting in their New Agreement for a Private Mixture, and therefore 'tis not at all parallel to the Case of our Sick Communicants Acquiescence in the mixture made at Church ; for our old friend's first Principle that the mixture is UNLAWFUL, and now at best that it is but an INDIFFERENT CEREMONY, give but too much CAUSE TO SUSPECT, that they may repent of and therefore break their Agreement upon the Account of its suppos'd Unlawfulness ; or else, that they may be Careless and Negligent in the Performance of it, considering how common this is known to be, with respect to INDIFFERENT CEREMONIES, tho' enjoin'd by the Strictest Rubricks ; And the Reason for Suspicion is still the greater, because they have not so much as any RUBRICK WHATSOEVER, that enjoins or obliges him who ministers to mix the Cup ; This being wholly left to the Arbitrary Will and Pleasure, or at best to no more than the frail uncertain Memory of a Man, whether the mixture shall be made or no. There is nothing at all like these *dangerous Uncertainties* in the Case of our Administring the mix'd Cup to the Sick, who See it not mix'd at Church ; the Cases are no ways parallel, and therefore, considering with whom we deal, their Agreement for a Private mixture, ought not to be received, for want of that SECURITY which ought to be given for the constant performance of it, by those who are the KNOWN ENEMIES of its necessity, as the Institution of Christ ; Nothing Less than An Open making of the Mixture, being a sufficient Security that such Persons do really and in truth make it, every time they minister the Holy Sacrament.

§ LI. I must here by way of Digression from the Preacher's discourse, answer another Objection has been Started in favour of this Private Mixture ; and 'tis thus, That tho' all the People of a Congregation were not present at the Ordination of the Priest who ministers to them, yet 'tis very reasonable they should attend his Ministrations. — This is very true, but no ways applicable to *their Private mixture* ; because, there's a very wide Difference between the Case of the Man's Ordination to minister, and the Case of the ministrations he is to perform afterwards in the Church of God ; Every Congregation of Christians to whom he shall minister, cannot possibly be present at his Ordination ; this is Self-Evident, and therefore 'tis impossible for him to be bound to procure the Presence of them all, at the time and place of his Ordination ; But the Sacred Ministrations he is afterwards to perform in

in the Church, are by the Indispensible Canons of the Holy Ghost Bound upon him, to perform and execute them, 1st, To the Glory of God, and 2dly, To the Edification of his Church, as is incontestibly evident from 1 *Pet.* iv. 11. *Eph.* iii. 21. *Eph.* iv. 12. 1 *Cor.* xiv. 26. 2 *Cor.* x. 8. and 2 *Cor.* xii. 19. [See *Pag.* 7, 8, 9] which Glory of God, and Edification of his Church, must be, by the *manifest, plain, open Ministration of God's Necessary Liturgick Truths* [of which the Mixture is One] in the Church of Christ, where-soever the Ordained Priest shall minister. The Cases therefore are utterly dissimilar and no ways Parallel to one another, The One being a Case of Impossibility to the Priest and People, and the other, a Case within their Power and Capacity, Consequently, the reasonableness of Our acquiescing in the Ministrations of a Priest at whose Ordination 'twas impossible for us to be present, do's not infer any Reason for Our Acquiescing in that Private Unseen Mixture, which we have Power and Capacity to See, which the Priest has Ability, and in Duty is bound to make manifest to us, and which he, contrary to that Duty he owes to the Glory of God and the Edification of his Church, studiously hides from our Knowledge, and which we Ourselves, it may be, contribute to his hiding, either through our supine Carelessness and Negligence, want of Christian Zeal for the Divine Institution; or a Base Compliance with the modern Private Judgment of Fanciful Men;

And upon the whole, what can be pleaded in defence of this Agreement for a Private Mixture under these unhappy Circumstances, where no Repentance has been manifested, for the Indignities which have been put upon the Divine Institution of the mix'd Cup? For, let the Parties to this Agreement mean what they will, 'Tis in Fact and Reality a TRIMMING AGREEMENT; It hides the Mixture [by its Privacy] from those who have an Aversion against it, and so they are not offended with the Sight thereof, and consequently may fancy that they have it not; and on the other hand, it soothes some who desire to have it, by agreeing that it shall be privately mix'd; for this gives them some faint hopes [tho' not Certain] that the Institution shall be fulfill'd, with which the *easily Credulous* may chance to be contented; But, as all *Trimming* in such Cases is a Disparagement to the Truth; so 'tis here; The Reality and Truth of the Mixture, is as much hidden from the attending Congregation, as if it were not made at all; which not only buries the Practice in Obscure Darkness, but endangers the Loss of it, either now or to future Posterity, for the Reasons afore-mentioned; This encourages and gives Strength to the Aversion against the Practice

tice, while it is so debased, as that it **MUST NOT APPEAR** ; for, what is this but treating it as something of a Base and Ignoble Nature, not fit and proper to appear in the Open light, by Reason of its opposition to some Just and Righteous Law ? For no Reason Can be pretended for laying aside the Publick Practice, but its contrariety to Some such Law or other. And thus this *Trimming Agreement* for a Private Mixture, [like all other Trimming in Sacred Matters] Discourages, and Discountenances the Truth, and promotes the Prevalence of the Contrary Error ; The Enemies of the Mixture have the Pleasure of not **SEEING** it Restor'd, and so are confirm'd some of 'em in their false Notion of its No Necessity, and others, of its unlawfulness ; and on the other hand, the Assertors of its Necessity as the Institution of Christ have no Certainty of its being restor'd, but are always sure that it is buried in Obscurity and Darkeness, as a thing not fit or worthy to be expos'd to the Open Light.



### *Of Prayer for the Dead.*

#### S E C T. LII.



**T**HE Preacher teaches his Audience, that he **DO'S NOT SEE** that the Church of *England's* Title, or rather Preface, "*Let us pray for the whole State of Christ's Church MILITANT here in Earth*", do's exclude Prayers for the Faithful departed ; unless it run thus, "*Let us pray for the whole State of Christ's Church militant here in Earth ONLY*". Thus in so short a time as is elaps'd since his writing his *Necessity of an Alteration*, he Sees not what he then did See ; and this *Variety* and *Alteration* of *Private Sight and Judgment*, is an evident Proof of the Fallacy of depending on it, and that neither his nor mine, nor any other Man's else, is a **SUFFICIENT SURE RULE** to go by, but that we must seek for a more Steady Guidance, The Publick Acts of the Church of *England*, compared with those of the Holy Catholick Church. *In answer therefore to his not Seeing, 'Tis Evident that the Church of Eng-*  
land's

land's *said Preface*, tho' it stands, without his Word ONLY, do's in Truth and Reality exclude Praying for the Dead, out of her Prayer for the whole State of Christ's Church; for, her other Publick Acts themselves, taken in Conjunction with this her *particularizing Preface*, do demonstrate, that she has done, and still do's, as much, as is *Equivalent* to her adding the Word ONLY, to that Preface: Because, when she first Reform'd from the Errors of Popery, Her Preface to her said Prayer of Intercession, was not Stinted, but "Let us praye for the Whole State of Christes Church" — This was GENERAL and UNIVERSAL; and accordingly, she pray'd for ALL the Members of the Church, Living and departed too — agreeably with the Practice of the Holy Catholick Church. [See Dr Brett's Collection of Liturgies, p. 131, 132.] She then had no such restraining particularizing Terms as "*militant here in Earth*" annex'd to that Preface: But, Secondly, upon Complaints against her extending her Prayers so far as for the Dead — She rejected, and expung'd her Prayers for them, out of that Prayer of Intercession; and at the same time chang'd the abovesaid UNIVERSAL Preface, into an Express PARTICULAR One, not calling upon her Children to "*Pray for the Whole State of Christ's Church*" as in her first Reformation, but to "*Pray for the whole State of Christ's Church militant here in Earth*" agreeably with her new Stinted Prayer of Intercession, wherein she pray'd for *none but the Living only*, as any one may SEE in that Prayer: So that, this CHANGE was exactly equivalent to her saying "*militant here in Earth ONLY*". Thirdly, [which more Confirms this,] She a Little after, publish'd her Doctrines expressly against Prayers for the Dead, as I have prov'd, p. 26, 27, 28. to which she enjoin'd her Clergy to Assent and Subscribe; This was a further establishment of "*militant here in Earth ONLY*": Fourthly, These Doctrines, and This Particularizing Preface remaining still the Publick Acts of the Church of England, The Last Reviewing Convocation subscribing to those Doctrines, establish'd again the same STINTED PREFACE, and did not insert any Petition in that Stinted Prayer, that can with good Sense be interpreted to be a Petition for the Dead, as the Preacher himself has very well prov'd, in his *Necessity of an Alteration*, to which I have referr'd in Page 28, 45. of these Papers; and which I have also prov'd in my foregoing Pages. And 'tis contrary to common Sense to suppose the Church of England will acknowledge, that She is *Inconsistent* with herself in her own Publick Acts; namely, That She any where in that Prayer puts up a Petition for the

Dead, directly Contrary to her own Express Doctrine which is against this very Practice ; and Consequently upon all these Considerations, Her said Preface as it now stands, do's exclude the Dead, even though she do's not Word it *militant here in Earth ONLY* ;] for, she had no Occasion to add the Word ONLY, when she had by her Explicite Act rejected and expunged all Petition for the Dead out of that very Prayer, at the same time as she made this New Preface, a Title and Invitation, to shew the Extent and Limits of that Prayer upon occasion of Complaint that it was too Extensive before: Much less had she occasion to put the Word ONLY, when she had establish'd Her Doctrines against the Practice; and had enjoin'd Her Clergy to assent and Subscribe to those Doctrines.

To illustrate this matter a little further. The Church of *France* has now in her publick Liturgy a Prayer of Confession of Sins to God, and to the *Saints departed*, Suppose then, that a Complaint in *France* against this Confession to the Saints, should arise, and be so far push'd, as to Cause that Church, to Expunge and throw all Confession to the Saints, out of That Prayer of Confession, and Leave nothing remaining but Confession to God; and over and above this, to Satisfie the Complainants, should Prefix and Enjoin a Particular Invitatory Preface to this Reform'd Confession, always to be loudly utter'd by the Priest, Saying, "*Let us Confess our Sins to God*": would not Every Reasonable Man conclude, that the Church of *France*, by this her Preface, and her rejecting *Confession to the Saints* in the following Prayer of Confession, all made and done by her upon Occasion of that Complaint; I say, would not every Man of Sense believe, that by all this, the Church of *France* would Limit and Confine That Confession of Sins to God alone? And would she not very strongly Confirm this Belief, if in a little time after, she should shew such an Aversion to the former Practice of Confessing Sins to the Departed Saints, as by her Publick Acts to Oppose that Practice in her Doctrine, and enjoin all her Clergy to Subscribe and give their assent and Consent to it? I doubt not we should justly Conclude, that her Preface, "*Let us Confess our Sins to God*" attended with all these additional Circumstances, would amount to no Less than "*Let us Confess our Sins to God ONLY*". But enough of this, the thing Speaks itself, all these Circumstances attend the Church of *England's* Preface "*Let us Pray for the whole State of Christ's Church MILITANT HERE IN EARTH*". and therefore, for the same Reasons, 'tis no Less in good Sense and honest Construction, than "*Let us Pray*"  
" for

"for the whole State of Christ's Church MILITANT here in  
"Earth ONLY". There wants no Nicety of Eye-Sight  
to see this, by that Light which the Church of England  
herself holds out to us; we must wink very hard, even to  
wilfull Blindness itself, in Opposition to her Publick Acts,  
not to See it.



*Of the Invocation.*

S E C T. LIII.



S to the Invocation, he teaches, that "*Their*  
"*Declaration, and INTENTION are Tanta-*  
"*mount to the word BLESS, which was all*  
"*the Alteration Mr Collier desired in the Propo-*  
"*sals might be made in the Consecration Pray-*  
"*er*" ——— "*And that a Blessing is im-*  
"*plied in that Prayer*". But with the Preachers Leave, two  
of his Doctrines here, will not stand the Test; 1<sup>st</sup>. His  
Doctrine that Their Declaration and Intention are *Tanta-*  
*mount* to the word BLESS"; For, The Word BLESS [as  
desir'd by Mr Collier] would have been an *Explicite, Ex-*  
*press Prayer*, for a Blessing upon the Elements themselves;  
Mr. Collier would have had it "*BLESS These thy Creatures*  
"*of Bread and Wine*", &c. [See Dr Brett's Dissertation, p.  
361.] The Present Prayer without this Word BLESS, is no  
such *Explicite, Express Prayer* for a Blessing upon the Ele-  
ments themselves; and therefore, it falls short of, and can-  
not be Tantamount, that is equal to, an Express Prayer by  
the Word BLESS; Except Men will affirm, that EXPRESS  
and NOT EXPRESS are in every respect Equal to One  
another, which is as great an Absurdity as to say, That a  
part is Equal to the whole. Their Declaration and Intention  
[not accompanied with any Alteration of the Thing about  
which they intend] cannot possibly Change the Nature of that  
Thing; but their Declaration and Intention is not accompa-  
nied with any ALTERATION of the present Prayer; there-  
fore, their Declaration and Intention cannot possibly change  
the Nature of That Prayer. The Nature of that Prayer  
[without the Word BLESS] is not Tantamount or Equal to  
the Nature of that Prayer with the Addition of BLESS;  
There-

Therefore Their Declaration and Intention cannot possibly make That Defective Prayer, Tantamount or Equal to the Prayer with the Word BLESS. Thus much for Mr Collier's desire to add the Word BLESS.

And now, Since the Preacher takes Refuge under Mr Collier's Proposal; and further (as I am inform'd) gives out that If that most Reverend Prelate were now living, he would come in to, and close with the Articles of their Clandestine Agreement; I must, to do Justice to the Reputation of that Excellent Person and in Opposition to the Preacher's Report of him, Let my Brethren See his last Thoughts concerning Articles of Union with our old friends, declar'd by himself to his Wife about 12 or 14 days before his Death in Words to this Effect, as I have it in a Letter under her hand, sign'd Cecilia Collier. Says he,

*" My Dear, — I am going, and I thank God I have nothing upon my Spirits or Conscience, to make me uneasy, concerning our Old friends: I have done my Duty in Restoring those things to the Church: And altho' they left us, I have done all I could to Unite again, but to no Purpose; and I declare, was it to do again, I would never stoop so LOW to them as I have done."*

These Dying Words of that Good Man shew his just dislike of the Proposals he had made, that he esteem'd 'em too Low for what they ought to have been; insomuch, as that he would never propose So Low as he had done, if he were to make them Proposals again: And this fully proves (against our Preacher) that he would never have Closed with their Clandestine Fanciful Scheme which Sinks vastly lower than any thing that he ever propos'd, as it dwindles away into Nothing but a TOTAL RETURN to that Breach of Catholick Unity in Our Worship, wherein we were formerly involv'd; and which cannot possibly be healed and made up by their Practice, which is as much Uncatholick as before.

2dly, The other Doctrine asserted by the Preacher is, that *" a Blessing is IMPLIED in that Prayer,"* viz. their present Prayer; [Here he must mean, the BLESSING requir'd by the Institution, otherwise he says Nothing:] This I have said will not stand the Test: And the Reason is, because there is No Medium whereby to get at the knowledge of the CERTAINTY of his affirm'd Implication; I say the CERTAINTY of it, because, if it is not Certain, It cannot be of any use to the Church, who ought to be Certain of a Com-  
phat

*pleat Consecration*, by That Blessing which the Institution enjoins ; for, she must not pretend to Serve God with a Doubting Service : The Certainty then of this pretended Implication must be sought for ; but it cannot be really found, if it is not NECESSARILY contain'd in the Words of their Present Prayer ; for, if it is not *Necessarily* there, the Supposition of having found it in those Words, stands only upon a *Precarious and Uncertain* Foundation, and so the Supposition of finding this Implication will be but Precarious and Uncertain too. Let us then Try, whether the pretended Implication is NECESSARILY contain'd in the present Prayer or no ; By comparing this Prayer, 1st, With the BLESSING in the Institution ; 2dly, With the Prayers of the Catholick Church ; 3dly, With the Prayer which was rejected and thrown Out, and upon what Occasion, to make room for the present Prayer ; and 4thly, With the *Understanding* of Unprejudiced, and Learned Men, whose diligent Judgment, must have Center'd in this pretended Implication, if it is *Necessarily* contain'd in the Words of the Present Prayer.

First, The Blessing in the Institution is manifest enough ; for, Our Lord after he had Eulogized, or Blessed, that is, pray'd for a Blessing upon the Elements, affirm'd of them, BEFORE DISTRIBUTION, This is my Body, this is my Blood ; 'Tis therefore just and reasonable to conclude, that they were made His Body and Blood, not barely by his affirming they were so, but also, by the Omnipotent Agency of God, procur'd by this Prayer for a Blessing upon them ; for, they could not be so in their own Original Nature ; they Could not be So by Human Designation and Appointment, things of so high and positive a Nature being Solely at the Disposition of the Supreme Will of God ; Our Saviour [as Man] was at that time ministring *Subordinately* to his Father, whose Will he perfectly knew and came to perform ; and therefore Considering Our Lord's Subordinate Ministration, and the Nature of Things themselves, this his Prayer to his Father, was for such a Blessing on the Elements, as that they might be advanced to the *Supernatural Dignity* of Being made his Body and Blood, for all the Glorious Purposes of that Divine Institution, which He as the Apostle of his Father was about to appoint and establish : upon the Whole. This Institution most Evidently demonstrates, that the Elements were made the Body and Blood Christ, before he gave them to be eaten and drank by his Apostles ; they must therefore NOW be made His Body and Blood, before they are distributed to the Communicants ; they cannot be made so,

so, by the Agency of Man, the Omnipotent Power of God only, must be apply'd to for this Supernatural purpose ; this Application must be by Prayer ; therefore this Prayer of Blessing must be, to make the Elements Christ's Body and Blood ; and to be So, before the Communicants eat and drink of them, as they most notoriously were in the Institution : from whence it follows, that the Prayer "*Grant that we receiving these thy Creatures of Bread and Wine*", being a Prayer, which do's not beg that these Creatures, may be made, or may become, or may be changed into, any thing at all, before the Act of receiving them ; I say, from hence it follows, that this Prayer, is not a Prayer for That Blessing, That Supernatural Blessing, which the Institution requires the Elements themselves to have, *viz.* to be the Body and Blood of Christ, before the Act of receiving them ; and therefore, this Prayer has nothing that implies the Blessing which the Elements had in the Institution.

Will any One say, that Our *receiving these Creatures of Bread and Wine* makes them (by the Institution) to be the *Body and Blood of Christ* ; and that this we pray for in the present Prayer ? To such I answer, that there's no foundation for this in the Institution ; Our Lord never told his Apostles, that their Eating and Drinking the Bread and Wine, should make that Bread and Wine to be his Body and Blood : He first Blessed and obtain'd from his Father, that the Bread and Wine were His Body and Blood, before the Distribution ; for, before his Apostles eat and drank of 'em, he said, "*THIS IS MY BODY*", "*THIS IS MY BLOOD*". He did not say, This by your Eating Shall be my Body, this by your Drinking shall be my Blood ; there's nothing like this in our Lord's Institution ; and therefore, the Apostle's Eating and Drinking of them contributed nothing at all (by the Institution) to make the Elements of Bread and Wine, to be the Body and Blood of Christ, the said Elements being his Body and Blood before they Eat and Drank of them ; Consequently, Our Eating and Drinking the Bread and Wine now, do's not in the least Contribute (by the Institution) to make them to be Christ's Body and Blood ; and therefore, to pray that Our Eating and Drinking them, may make them to be, or to become, or to be changed into, his Body and Blood, would be a *Novel fancy*, no other than *Will Worship*, and utterly foreign to the Divine Institution of the Holy Sacrament. So that, if this were [as indeed it is not] the Implication of the present Prayer [ "*Grant that we receiving, &c.*" ] it would not at all Imply the Blessing which the Institution requires, *viz.* to make the Elements to be the Body and Blood of Christ, before the Act of receiving them. But,

Secondly,

Secondly, By comparing the present Prayer, with the *consentient Invocations* of the Catholick Church [the Best Evidence for the Scripture Sense of our Lord's Blessing on the Elements] 'tis manifest, that this Prayer has no Implication of a Petition for that BLESSING, which those Invocations pray'd for. The Present Prayer, is, "*Grant that we receiving these thy Creatures of Bread and Wine, &c. may be Partakers of his MOST BLESSED BODY AND BLOOD*".

In this Prayer 'tis manifest, that, in the very Act it self of RECEIVING, the Bread and Wine are plainly distinguished and different from that most Blessed Body and Blood, which they pray to be Partakers of ; Therefore, the Bread and Wine, are not That Same Body and Blood from which they differ and are distinguish'd ; If the Preacher will say, that the Elements are that Body and Blood by implication, then it will follow, that his Implied Prayer is This, *Grant that we receiving Christ's most Blessed Body and Blood, may be Partakers of his most Blessed Body and Blood* ; which Dr Brett himself has told the World is a "NONSENSICAL INTERPRETATION" [See the Preface to his Discourse concerning the Necessity of Discerning the Lord's Body in the Holy Communion, p. XX.] But if to Escape this Nonsense, the Preacher will say, that the Prayer "*Grant that we receiveing*" &c. do's by implication pray that Our Receiving the Bread and Wine may be THE MEANS of Our Receiving the Body and Blood ; even then he will confirm what I just now observed, that the Bread and Wine are not That Same Body and Blood ; because, the *Means* and the *End* cannot possibly be One and the same thing ; the MEANS, according to this Supposition, would be Bread and Wine, and the END would be the Body and Blood ; therefore, the Means and the End being not One and the same thing, the Bread and Wine are not One and the same thing with the Body and Blood ; consequently the Bread and Wine are not the Body and Blood pray'd to be received. It remains therefore, that the Body and Blood of Christ which this Petition prays we may be Partakers of, are that very Body and Blood of his, which the Bread and Wine are not ; and consequently, it prays to be Partakers of no other than His Natural Body and Blood now Glorified in Heaven. Therefore the Implication in this Prayer, is, That we receiving the Creatures of Bread and Wine may be Partakers of Christ's Glorified Body and Blood in Heaven ; which do's not necessarily implice that the Bread and Wine themselves, may be Christ's Body and Blood here on Earth at the Altar,

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that we may partake of them; because, to be Partakers of Christ's MOST BLESSED Body and Blood, which are in Heaven, is not the very Same, with our being Partakers of his Body and Blood, which, by the Institution, ought to be here on Earth at the Altar; for, the Church of England, (whose this Prayer is,) teaches, that we can partake of the former, when we do not partake of the Latter, as I have already noted in *Pag.* 28, 29. and consequently, she teaches, that the One is not individually the same with the other: And therefore her present Prayer "*That we receiving*" — "*Bread and Wine*" — "*may be Partakers of his MOST BLESSED Body and Blood*", [which no Christian can deny are really in Heaven] do's not necessarily implice, that she thereby prays, that the said Bread and Wine themselves here on Earth may be His Body and Blood, as the Institution requires, and the Primitive Catholick Church always pray'd: Thus for Example [In Dr Brett's own Collection of her Liturgies.]

The *Clementine* Liturgy, the most Primitive and Best Standard of all other Liturgies, prays to God the Father, That the Holy Ghost "*may make this Bread the Body of thy Christ, and this Cup the Blood of thy Christ*". *pag.* 10.

St James's Liturgy, "*That*" — "*he may Sanctify and make this Bread the Holy Body of thy Christ*" — "*And this Cup the Precious Blood of thy Christ*". *pag.* 18.

St Mark's "*Send down thine Holy Spirit*" — "*upon these Loaves and these Cups, that the Almighty God may Sanctify, and thoroughly Consecrate them*" — "*making the Bread the Body*" — "*And the Cup the Blood of the New Testament of our Lord himself*" — "*Jesus Christ*" — *pag.* 38.

St John Chrysostom's Liturgy — "*Send down thine Holy Spirit upon*" — "*these Gifts lying before thee*" — "*make this Bread the Precious Body of thy Christ*" — "*And what is in this Cup, the precious Blood of thy Christ*" — "*changing them by thy Holy Spirit*". *pag.* 45, 46.

St Basil's Liturgy "*Send down thine Holy Spirit*" — "*upon these Gifts, to Bless, to Sanctify, and to Perfect them*" — "*make this Bread the Precious Body of Our Lord, our God, and Saviour Jesus Christ*" — "*And this Cup the*"  
"Precious

"*Precious Blood of our Lord, our God, and Saviour Jesus Christ*" — "*changing them by thy Holy Spirit*". pag. 62, 63.

St Basil's other Liturgy "*Send down thine Holy Spirit*" — "*upon these Gifts, lying before thee, to bless them and make them the Holy of Holies*" — "*that he may make this Bread the Holy Body of our Lord, our God and Saviour Jesus Christ*", — "*and this Cup the Precious Blood of our Lord, our God, and Saviour Jesus Christ*", pag. 74.

The Ethiopian Liturgy "*Send down the Holy Spirit and Power upon this Bread, and upon this Cup, that he may make them both the Body and Blood of our Lord and Saviour Jesus Christ*", pag. 86.

Nestorius's Liturgy "*That the Grace of thine Holy Spirit may come down, dwell, and rest, upon this Sacrifice*" — "*that it may Sanctify, and make it, viz. this Bread and this Cup the Body and Blood of Our Lord Jesus Christ, changing and sanctifying them by thine Holy Spirit*", pag. 100.

Severus's Liturgy "*Send down*" — "*thy Spirit*" — "*upon these Offerings*" — "*that this Bread may be made the Life-giving, Heavenly, Saving Body both of our Souls and Bodies, even the Body of our Lord, our God and Saviour Jesus Christ*"; — "*And the mixture in this Cup*" — "*the Life-giving Saving Blood, even the Blood of our Lord our God and King of all, Jesus Christ*". pag. 106.

The Roman Missal, [Notwithstanding all the Faults and sad Corruptions of that Church] prays "*Which Oblation do thou, O God, we beseech thee, vouchsafe to render, in all respects, Blessed, Approved, Effectual, Reasonable, Acceptable, that It may be MADE unto us the BODY AND BLOOD of thy most beloved Son our Lord Jesus Christ*", pag. 123.

The Church of England's first Reformed Liturgy "*With thy holy Spirite and Worde vouchsafe to Bless and Sanctifie these thy Gyftes and Creatures of Breade and Wyne, that they maye be unto us the Bodye and Bloud of thy moste derely beloved Sonne Jesus Christe*", pag 133.

The Communion Office [now used by us] “*Send down  
“ thine Holy Spirit”, &c.] — “ upon this Sacrifice, that  
“ he may make this Bread the Body of thy Christ, and this  
“ Cup the Blood of thy Christ.”*

Thus far in the Doctor's own Collection of Liturgies ; and in the other Numerous Liturgies not collected by him, viz. no less than Forty three Liturgies more in *Renaudotius's* Collection, *Vol. I.* - - - pag. 16. 31. 48. and 105. and *Vol. II.* from pag. 33, to pag. 621. [all which I have carefully examin'd.] The Invocation of the Holy Spirit to Bless the *Elements themselves*, that they may be made, or may be what the Institution Necessarily shews they must be, viz. the Body and Blood of Christ, is so plain and manifest, that he who runs may read it; all which is Wanting in the present Prayer of the Preacher's Liturgy, which Contains nothing that can justly be term'd praying for the *Elements themselves* to be made, or to be, or to be chang'd into, any thing at all; and therefore this Prayer do's not necessarily imply the Blessing of the Institution; which further appears,

*Thirdly*, By Comparing this Prayer, with That which was rejected and thrown out, to make room for it ; and by considering the Occasion upon which this was done. The Occasion, Doctor *Brett*, as An Historian, [in the xv Page of the Preface to his Discourse concerning the Necessity of discerning the Lord's Body in the Holy Communion] tells us was this ; that “ *Bucer and Martyr, zealous Calvinists  
“ being sent for over hither to Spoil our Reformation, the  
“ Communion Office, and particularly the CONSECRA-  
“ TION PRAYER was alter'd, so as to make it AGREE-  
“ ABLE to the CALVINIST DOCTRINE of the Eu-  
“ charist, which it was before altogether IRRECONCIL-  
“ ABLE to*”. This was the Occasion ; the Doctor immediately proceeds to a Comparison of the two Prayers and the History of rejecting the first and introducing the present, says he, “ *Then instead of desiring the Holy Ghost might bless  
“ and Sanctify the Bread and the Cup, and MAKE THEM  
“ the BODY and BLOOD of Christ, We were taught to  
“ pray, that we receiuing these thy Creatures of Bread and  
“ Wine according to thy Son our Saviour Jesus Christ's Holy  
“ Institution, may be Partakers of his Body and Blood.  
“ That is” [says the Doctor,] “ that by eating the Bread  
“ and drinking the Wine, we may partake of Christ's na-  
“ tural Body and Blood which is in Heaven ; which is ex-  
“ exactly the Calvinist's Notion ; and makes the Bread and  
“ Wine*

Wine to be no more than bare Figures or Types, without any manner of Virtue or Efficacy, making all the Efficacy to be in Christ's Natural Body and Blood which is in Heaven, and which they suppose to be eaten and drunk by Faith": So that, according to the Doctor, as a Faithful Historian [and Faithful History will stand its ground, immovable by any RECANTATIONS whatsoever;] The Occasion of Rejecting the Catholick Invocation, and inserting instead thereof the present Prayer, was, to please the Calvinists: The Rejected Invocation pray'd that God with his Holy Spirit, &c." would "*vouchsafe to Bless and Sanctifie*" — the "*Bread and Wine that THEY MAY BE unto us the BODY and BLOOD of — 'JESUS CHRIST'*", Exactly agreeable to what the Institution demonstrates they MUST BE, and what The Liturgies of the Universal Church pray they may BE; This, the Historian Dr Brett assures us "*was alter'd so as to make it AGREEABLE to the Calvinist Doctrine*" The Present Prayer therefore [*viz.* Grant, &c.] being inserted instead of that *Catholick Invocation*, must necessarily be AGREEABLE to the Calvinist Doctrine; and indeed 'tis so agreeable thereto, that we never find them complaining against it in any of their Clamours against the Church of England's Liturgy. But how is the Present Prayer AGREEABLE with the CALVINIST DOCTRINE? The Doctor tells us, as above, That it prays in this Sense "*that by eating the Bread and drinking the Wine, we may partake of Christ's Natural Body and Blood which is in Heaven*" This "*is exactly the Calvinist Notion*" — This therefore is the Necessary Implication of the Present Prayer — This consequently is not by Implication That Blessing which the Institution requires, and which the Universal Church prays for, namely, that the Bread and Wine themselves *at the Altar here on Earth* may be Christ's Body and Blood — And therefore the Present Prayer do's not necessarily imply the Blessing which the Elements ought to have by the Institution.

This is also manifest

Fourthly, By comparing the Words of this Prayer, with the Enquiring Understanding of Unprejudiced and Learned Men, whose diligent Judgment must have center'd in this pretended Implication, if it is NECESSARILY contain'd in the Words of the Present Prayer.

For, in the Name of Goodness, What is it that can hide a NECESSARY Implication of Words, from the Understanding of such able Enquirers; when a NECESSARY Implication is Open and manifest to the Common Understanding

standing of all unprejudic'd Men? If the Blessing of the Institution is NECESSARILY imply'd in the Present Prayer, the unprejudiced Understanding of a Number of honest Bishops, whose judgment was assisted by that of the Primitive and Universal Church, cannot reasonably be supposed to have been so blind as not to Discover it, in the year 1717; and were therefore reduced to the Necessity of Restoring the Invocation for the Blessing of the Elements [See pag. 4. No. 3, 4, and 6.] Dr Brett's Understanding when so assisted, saw that it was most certainly "*the Opinion of the Ancients, that the Bread and Cup in the Holy Eucharist are the BODY AND BLOOD WHICH CHRIST appointed us to eat and drink*" — "*And that it was the Universal Belief held in ALL TIMES, in ALL PLACES and by ALL THE FAITHFUL, according to the Golden Rule of Vincentius Lirinensis, teaching us what we Ought to believe and practise, is apparent from the Liturgies lately published, wherein we always find this Petition, that the Holy Ghost may make THIS BREAD the Body of thy Christ, and THIS CUP the Blood of thy Christ*" [Preface, as above, pag. xvii.] Thus enlighten'd, the Doctor knew "*not how to reconcile the Consecration Prayer in the Present establish'd Liturgy*" to the True Doctrine of the Eucharist he had been before describing [See his aforesaid Preface, pag. xx.] He then rightly understood, That "*the Ancient Church*" — "*NEVER PRAYED that receiving Bread and Wine they might be Partakers of Christ's Body and Blood*" [ibid pag. xx. xxi.] from all which it is very apparent, that the Honest Understanding of the Doctor, did not then discover the pretended Implication of the Blessing, in those Words of the present Prayer; which non-discovery can be owing to nothing else, but the real want of such Implication.

So again for the Honest Understanding of the Preacher; when he did not depend upon *Modern Private Judgment*, but was directed and regulated, by the Institution, and the Consistent Doctrine and Practice of the Primitive and Universal Church, He could not then find this Implication of a Blessing on the Elements in the present Prayer; so far from it, that in His Necessity of an Alteration he spends no less than fifteen Pages, namely, from page 130, to pag. 145, in pressing eagerly for even the necessity of Restoring the Blessing, which he could not find in the present Prayer. We cannot suppose this was for want of Learning; his Book commendably demonstrates his sufficiency in that respect; nor is it just to charge him with want of *Diligence and Sincerity*; and therefore, his not finding the Implication, must

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have been owing to its absence, which made him cry out  
 "This Eulogy we insist upon as Necessary to be REVIVED"  
 — "Tis the BLESSING ONLY of the Elements we  
 contend for" — We require a CONFORMITY to our Savi-  
 our's Practice, who when he had taken Bread BLESSED it,  
 &c. and we insist upon the NECESSITY of Obeying his In-  
 junction, who when he had BLESSED and distributed the  
 Elements COMMANDED us to do as he had done" [pag.  
 132.] So again, "The Evangelists" [says he] "expressly  
 inform us, that our Saviour EULOGIZED or blessed the  
 Elements, but WHERE is this BLESSING in the Eng-  
 lish Liturgy?" [pag. 138.] Thus his Insisting upon the  
 Necessity of Reviving, and his Contending for, The BLES-  
 SING; together with his Loud Hue and Cry after it, most  
 Evidently shews, that his Ability, Diligence, and Sincerity  
 did not find it in the Words of the present Prayer,  
 and consequently that it is not necessarily implied in those  
 Words.

I need not produce any more of those Numerous Instances,  
 which might be brought of Unprejudiced Bishops, Priests,  
 and Laicks, whose Enquiring, and not defective Understand-  
 ing, could not find this pretended Implication; these I  
 have here particulariz'd, being sufficient to prove, that the  
 Blessing is not necessarily implied in the present Prayer: But  
 if it shall be objected, that other as duly qualified Bishops  
 and Priests have affirm'd and do affirm, that the Blessing is  
 implied in that Prayer; why, then the Indifferent Stander-by,  
 who is convinc'd that the Blessing ought to be prayed for,  
 is taught by these two different Parties, that the Blessing  
 is NOT IMPLIED, and that it IS IMPLIED; it is, and  
 it is not; what can he do with the *positiveness* of these con-  
 trary Assertors? He can only either Examine the Force of  
 their Respective Reasons, by bringing 'em to the Test of the  
 Institution, and of the Sense of the Primitive and Universal  
 Church; By this Scrutiny he will find, that the Blessing is  
 not necessarily implied at all, and that the Contrary assertions  
 are not to be regarded: Or else, if this Examination is too  
 hard and difficult for his *Capacity* and *Circumstances*, his short-  
 est and surest Way to Secure his Duty in this most important  
 Article, is, to Communicate with that Sound Church, which  
 he knows, do's *undoubtedly*, because expressly, pray for the  
*Institution Blessing*, in such plain Terms and Expressions as  
 have always been used by the Primitive and Universal Church,  
 and which stand not in need of the vast Labour and Toil of  
 seeking for Arguments to prove an Implication, where,  
 after all Mens fruitless Endeavours, no Implication can be  
 found.

found. By this, he stands exalted above all Doubt and Scruple, He is sure of a Pious Discharge of his Necessary Duty, and is certain of the compleat Valid Consecration of the Holy Eucharist, and consequently of receiving it, according to the Institution of our Lord, for the Preservation of his Soul and Body unto Everlasting Life. For, as the most Reverend Bishop Collier has admirably well observ'd upon this Case, "*Where things of this Vast importance are in the Question, where Salvation is so nearly concern'd, we ought not to rely upon* DISTANT COLLECTION AND UNCERTAINTY, *not to rest contented with glimmering Hopes and UNAFFECTING OBSCURITY, but press for the Plainest Proof, and PRACTICE with the most SOLEMN PERSPICUITY. For, can we be TOO SURE we are Safe in a Case of this Nature? And ought not the Best Provision be made, where ADVANTAGE and LOSS run Highest?*" [Defence of the Reasons, 2d Edition, pag. 117.]

The Preacher has one very odd Fetch, whereby he Endeavours to prove, that the Catholick Invocation is by Implication contain'd in the present Prayer of his Liturgy; and 'tis This, That He who prays for the END, do's by Implication pray thereby for the Means to that End; The End in their Prayer he'd have, "*may be Partakers of Christ's most Blessed Body and Blood*" therefore the *means* to this, are according to him, by Implication pray'd for; namely, that the Bread and Wine may be His Body and Blood. But all this, is pure Fallacy: For 1st, Their Prayer [Grant, &c.] do's not Pray, either for the true END, or for the true MEANS; The Sacramental True MEANS are, The Bread and mix'd Wine made Christ's Spiritual Body and Blood by the Invocation and Operation of the Holy Ghost; These only are the Body and Blood to be receiv'd at the Altar; and these only are the MEANS; The Blessed ENDS of these MEANS, are *Remission* of Sins according to the Institution, *Spiritual Life* by Christ Jesus, and being *rais'd up by him* at the Last Day, according to the 6th Chapter of St *John*; And the Liturgies of the Primitive and Universal Church, do Consentionly pray for these MEANS and these ENDS; and the Preacher's Prayer [Grant, &c.] do's not at all pray for these Ends, or these Means, and therefore he States the Case wrong, by supposing the Participation of the Body and Blood of Christ to be the END, when the Scripture, and the Liturgies of the Primitive and Universal Church, do not make this Participation to be the End, but the MEANS: By his thus Erroneously Stateing it, he makes

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his End and his Means to be one and the same thing, which is Nonsense : his End, pray'd for, is the Participation of Christ's Body and Blood ; and his means to that End, by implication pretended to be pray'd for, is, receiving the Elements made Christ's Body and Blood ; So that, the True Interpretation of his Prayer [Grant, &c.] is, according to him, Grant that we receiving Christ's Body and Blood, may be partakers of His Body and Blood ; which is a Nonsensical Interpretation, and so Dr Brett has told him, as I have noted in pag. 133. wherein also I have exploded this Fallacy of making their Petition "*may be Partakers of his most Blessed Body and Blood*" to be an Argument that their Prayer [Grant, &c.] do's by Implication pray, that the Bread and Wine may be made, or may Be, His Body and Blood.

2dly, His very Notion upon which he would found this Fallacy ; viz. His Notion that He who prays for the End, do's by Implication thereby pray for the Means to that End, is a mistake of his Private Judgment if he believes this fancy to be true ; but however, whether he believes it or no, 'Tis palpably fallacious, and numerous instances wherewith we are, or may be daily Conversant, most manifestly prove that it is So. What multitudes of Idle Drones do's this Nation abound with, who can pray for their Daily Bread, a very necessary END, and yet with the Greatest Charity, cannot be suppos'd, thereby to pray by Implication, that they may Work labouring with their hands in an Honest Employment, the Means of God's appointment, to get their Daily Bread ! What Numbers of Profligate Sinners, Adulterers, Fornicators, Drunkards, Gluttons, unmerciful Usurers, Idolatrous Lovers of the World more than Lovers of God, can upon many Occasions, demurely Pray for God's Mercy, an Absolute Necessary End, who Yet Love, retain, and resolutely adhere to, and will defend, their Darling Sins, and therefore cannot with the utmost Good nature be suppos'd by that Prayer, to pray for the Means, namely the forsaking of their Sins to obtain that mercy.

So Quakers can pray to be the Children of God, and to be fill'd with the Inspirations of his Holy Spirit ; which are Glorious Ends ; but these their Prayers are not by Implication Prayers that they may Use the Means for those Ends, which are, Christian Baptism and the Eucharist, External Ordinances which they utterly reject and abhor. So Calvinists can pray, for these Blessed Ends, that they *may be confirm'd in Godliness, may Obtain Remission of their Sins, may be deliver'd from the Devil and his Snare, may be replenish'd with the Holy Ghost, may be made Worthy of Christ, and may Obtain*

*Everlasting Life*; and yet Such their Prayer is not by Implication their Prayer for the Means to attain those Ends, namely Bread and mix'd Wine, by the Invocation, and Operation of the Holy Ghost, made the Body and Blood of Christ, to be receiv'd by them in the Sacrament; this is the Means which they abhor, Brand it with the Odious Name of Popery, and purposely reject it out of their Prayers, and therefore cannot by implication be suppos'd to pray for it, when they pray for those Ends. These and Innumerable other Instances of Sinners who Separate, Divide, and reject the Means from the End, are manifest Proofs of the Fallacy of the Preacher's Notion, that He who prays for the End, do's by implication pray for the means.



*Of their New-Doctrine of Intention.*

S E C T. LIV.



THE Preacher endeavours to defend His New Party's odd Contrivance of INTENTION, from the Charge of Popery, by telling his Audience "*That the INTENTION OF THE CHURCH, is quite different from the Priest's Intention, as it is held in the Church of Rome*".

1st, But here it must be demanded, by what Authority do's He give their Novel Fancy, The Title of the *Intention of the CHURCH*?

It is not the Intention of the Church of *England*, whose the Liturgy is, about which the Preachers party takes upon them to INTEND; and I have Largely prov'd already, p. 32, to 39, that the Church of *England* has given them No Authority to Interpret her Liturgy or Intend for her, to any Legal Obligation; Nay, the Preacher himself, as I have noted, p. 54. expostulates against an *Intentional Consecration*, and calls it Symbolizing with the Romish Communion: And arguing with one of our Adversaries upon this matter relating to the Church of *England's* Intention, he says of him "*Thus*"

"our

"our Author would impose an INTENTION upon her which  
 "she has Expressly disown'd" [Necessity of an Alteration,  
 p. 144.]

The Little Obscure INTENTION therefore spoken of in the Private Agreement of their petty Junto of three Men, personally caballing together in *London, Anno 1732*, [See pag. 70, 71, 72.] is not the Intention of any Church whatsoever. What, shall three Men, not Synodically assembled, not inviting the rest of their Brethren, at the same time in Town, nor calling together the Presbyters for their Concurrence and Consent, shall three Men, not daring to enact, order, appoint, enjoin or Command any of the Articles they Clandestinely agree upon, not so much as venturing to send Circular Letters to the Presbyters, to submit to, and practise, what they have so *privately and clandestinely* agreed; shall three such Men as these [with two others, *absent in the Country*, concurring with them] not carrying so much as a Semblance of the Shadow of an English Synod, Arrogate and Assume to themselves The Glorious Title of *The Church*, or, The Church enacting? and shall their Personal, Private, Dark, Unauthorized Arbitrary *Intention* be call'd THE INTENTION OF THE CHURCH? 'Tis Highly Ridiculous, and a most Unheard of Scandal to assert it. Their clandestine Agreement to Set up This Intention among themselves, is of a Quality so Inconsistent and Irreconcilable, with the Known Profession of the Party to whom the Preacher is gone Over, that Their Chief, either for fear of his People, or Shame of its Contents, dares not order it to be Read to his Congregation, gives out that he is not gone Over to us, but that Ours are Come over to him; and another of 'em Dr R——, is reported, by his familiar Friend, to be but the *same Man he was before*, and that he says he *intends* no more than he did before the Agreement. Thus much for their swelling Title THE CHURCH, to which they have no Claim, as to any Enacting Authority for their *Intention*: And

Now let us See, How their Intention, [which is no more than their own Private Intention] "*is quite Different from the Priest's Intention, as it is held in the Church of Rome*".

2. To give the more Light into this matter, I must trace this New Protestant Intention from the fountain head. The first that appears to have Invented it for the PRESENT USE AND PRACTICE, is Dr B——; we all know by his Writings, that for several Years together he charg'd the

Church of *England's* Communion Service to be Defective, as to the four necessary Usages.

A Gentleman in the North, endeavour'd to Convince him by Letters, &c. that her Communion Service is *not thus defective*, but allows of, and provides for, all those four Usages; and that he himself, [*viz.* This Gentleman] ministers them all by that very Service, as it now Stands; the Doctor, tho' not Convinced that this Service was in itself *any other than Defective* as he had taught; yet, took such a Likeing to this Gentleman's MEANING in his officiating by the Same Service, that on the 17th of *October* 1730, he wrote him a Letter, that he did not look upon that Gentleman to be of an *Opposite Communion to us*; "*We differ indeed in our Forms*", says the Doctor, "*but we have the Same MEANING, INTENT, and Purpose in our Different Forms of Expression, &c.*" — "*Our Form indeed is plainer and more full, as to these Points, but as you declare you MEAN the Same that we do, we are not Opposite one to the other*". The Doctor in his Letter to me of the 19th of *December* 1730 — own'd this, and that for this very Reason, *viz.* of the Gentleman's declaring that he meant "*the Same as we do*", he, the Doctor, had wrote to *Newcastle*, that he "*could Communicate with him, though*" [says the Doctor] "*NOT WITH ANOTHER who uses the SAME PRAYERS without Such open Declaration*". "*For I think an Open Declaration*" [says the Doctor] "*very different from a Private Intention*". The Doctor at the same time acknowledged this "*was only his PRIVATE OPINION, and that he would not Condemn any One for not thinking as he did in this matter*". But now he has laid aside this Candor, calls Names, and Brands with the odious Character of SCHISMATICKS, those who do not, because they must not, think as his but *Private Opinion* dictates.

Thus 'tis manifest, the Doctor at that time esteem'd those Prayers to be SO DEFECTIVE, that he Could not Communicate in them without the Minister's Open Declaration, of his having the Same *Meaning, Intent, and Purpose* with us, in those Prayers; and that upon such Declaration he could communicate with him. Therefore according to the Doctor, the English Service, *in itself was Defective* and not to be communicated in — but yet, the *Declar'd Orthodox Intention* of him who ministers by its Prayers, makes up their Defects, and so they become full and compleat, and sufficient to Justify Our Communicating in them. This is the first appearance of Protestant INTENTION among us, A Private Invented Chimera to make up the acknowledg'd known Defects of ministrations

ministrations in the most Solemn Christian Worship. When this Notion was but in the imagination of another, the Preacher with a Just and Holy Indignation fired against it, as a pernicious Principle Symbolizing with the Corrupt Communion of the Church of *Rome*. — But within a short time after the Doctor had brought it forth, and made it a Member of their Clandestine Agreement, the Preacher saw something in it suitable to his fancy, and then endeavour'd to honour it with the Ostentatious Title of the INTENTION OF THE CHURCH, an Honour which do's not and cannot possibly, by their *Dark Method*, adhere to it.

3. And now Let us Consider its alliance, and take a view of its EXCELLENT PREROGATIVES. As for its alliance Tis PROTESTANT, as being the Offspring of a *Protestant*, but then its quality is Such, that it is Strongly tinctur'd with Popery, and therefore tis also Roman; for, as the Romish Church teaches that the Sacrament is Defective and Null without the Intention \* of the ministring Priest, and consequently that his Intention makes † up the Defect; So, The Protestant Doctor and the Preacher have taught the World, that the Communion Service of the Church of *England* is in it Self alone Defective, and consequently the Sacrament too; but now they teach that the Defect is made up by their Novel Protestant *Intention*, tho' the Liturgy remains still the Same unalter'd Liturgy as before; The *Romish Intention* pretends to make up and Supply the Wants, in what they Term, BUT CANNOT PROVE would be, a Defective or Null Sacrament without that Intention; and the *Protestant Intention* Pretends to make up the Wants in what those Protestants have well prov'd is a Defective Sacrament, before their Novel Intention was contriv'd to Supply the Defect. The Romish Intention, and Protestant Intention do both of 'em Pretend to Supply Defects in the Sacrament, and in so pretending they abundantly resemble each other, and seem to be almost One and the Same thing.

4. But

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\* [Missale Rom: *De Defectibus in Celebratione missarum occurrentibus. De Defectu Intentionis. vii. 1. "Si quis non intendit Conficere" — "NON CONSECRAT quia requiritur Intentio"*]

† Ibid. vii. 4. "*Si Intentio non sit actualis in ipsa Consecratione propter evagationem mentis, sed Virtualis, cum accedens ad Altare INTENDAT facere quod facit ECCLESIA; conficitur Sacramentum*".

4. But then, if we take a nearer View of them, we shall find, that in the Case before us, they are vastly different IN FACT ; and that the great Disadvantage is on the Side of the Protestant Intention: For, in Consecrating the Sacrament: If any of the Facts or Things which she holds *Necessary* to the Being or Integrity of the Sacrament, should happen to be Absent, or Omitted, The Romish Church do's not pretend by her *Intention* to Supply the Absence or Omission of such Necessary Facts, but expressly requires the Supply to be made up by the Addition of the Facts themselves which were omitted. [See *De Defectibus, ubi supra.*] But Our *Intentionalists* have found and prov'd FACTS to be Wanting for a Compleat Consecration, and pretend by their Intention alone to Supply the Absence of those Facts, without making the Supply by the Addition of the Facts themselves which are omitted: This makes the Presumption of the Protestant much to Exceed That of the Romish Intention.

But further, If the Intention of the Priest could [as indeed it cannot] either Maim or Mend the Sacrament, yet even upon this Supposition, The New Protestant Intention falls Vastly short of the Prerogatives of the Romish ; For, is the Protestant Intention *declared*? Yes, say its Contrivers, it is declared. But then ask 'em with what Sort of Promulgation, or Publication? Their answer to this, can in reason be no more, than that It is Declared by their *Clandestine Private Agreement among themselves*: But the Romish Intention is Promulg'd and Publish'd to the whole Christian World, in their Canons, &c. Printed and Sent abroad into all *Christendom*; which is much Superior in the Prerogative of Promulgation. Again, The Protestant Intention is not the Intention of the Church of *England*, or of any other National, or Provincial Church, Synodically assembled; 'tis only the Voluntary private Agreement of three Men met together in *London*, and of two more at a Distance in the Country concurring with 'em, not at all as a Church Synod authoritatively enacting, establishing, and enjoining this Intention, nor so much as laying any Injunction in the least upon the officiating Priests, to have their Intention, when they officiate at the Altar. [See *pag. 68 to 72.*] But the Romish Intention, is the Intention of the whole Church of *Rome*, Synodically assembled in the Council of *Trent*. [See *Concil Trident. Sess. vii. De Sacramentis in Genere. Canon—xi. & Missale Romanum. De Defectibus, &c. De Defectu Intentionis, vii. 4.*] establishing their Intention and the Necessity thereof, and requiring all her officiating Priests to Have

Have Her Intention, when they officiate at their Altars ; which gives the Romish Intention a Vast preference above the Protestant — as to the Prerogative of a suppos'd Authority Enacting :

And Lastly, As this Protestant Intention, is No Authoritative Act of Any Church Synod enjoining the Necessity thereof upon any Priests whatsoever, so of necessary Consequence it is unavoidably manifest, that this Intention is not at all enforc'd upon the Conscience of their officiating Priests, by the Sanction of any the Least Penalty ; Their officiating Priests may Oppose the Necessity of this Intention if they please, without the fear of breaking any Ecclesiastical Law, or of incurring any penalty whatsoever for so doing : But the suppos'd Necessity of the Romish Intention is not only enacted by that Church, but also enforc'd with the Penalty of an \* Anathema, [Let him be accursed,] upon him who shall say, " That in Ministers while they Consecrate and Celebrate the Sacraments, An INTENTION of Doing at least what the CHURCH DO'S, is Not Requisite." This Sanction contributes very much to the Influencing of the Romish Priests to Have the Intention of their Church when they Consecrate, especially when we add hereto, that the Church of Rome teaches Such her Priests, that it is their † Duty to take Care, that they joyn even such their [*i. e.* her] *Actual Intention*, when they Consecrate. This Sanction, and this teaching, which amounts to An Injunction — give the Romish Intention a Vast preference above the Protestant Intention which has No Sanction nor Injunction whatsoever annexed to it.

Thus we see, That in the Consecration of the most Holy Sacrament, the Romish Intention, Exceeds the Protestant in the Prerogatives of *Promulgation, Plea of Authority, Injunction, and penal Sanction* ; and that Consequently if Intention could [as in Truth it cannot] effect any thing as to the Being, or not Being, the Compleatness or Maiming of the Sacrament it Self, The Protestant Intention, as to Value and Dignity,

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\* *Concil. Trid. Sessio. vii. De Sacramentis in Genere. Canon xi.* " Si quis dixerit, in ministris, dum Sacramenta Consecrunt, & Conferunt, non requiri Intentionem, Saltem facienti quod facit Ecclesia ; Anathema sit.

† *De Defectu Intentionis, ut supra vii. 4.* " Curare debet Sacerdos ut etiam ACTUALEM INTENTIONEM adhibeat".

nity, is much worse than the Romish, and no ways comparable to it: So that we need not fear to Joyn Issue with the words of the Preacher, That the Intention he would defend "*is quite different from the Priest's Intention, as it is held in the Church of Rome*"; for, Certainly their New Protestant Private Intention being in fact the worst of the Two, must Necessarily be quite different from the Romish Intention which is vastly the Better, If Intention in the Case before us were good for any thing at all, as most certainly it is not.

5. There is another Case I must own, and that is, in the Distribution of the Sacrament; wherein it may be very Disputable which of the Two is in fact the most prejudicial to the Church, the Romish or the New Protestant Intention: The Church of *Rome* to Support her depriving the People of the Sacramental Cup, has contriv'd Her Doctrine of Concomitance, by which She teaches, that immediately after the Consecration, whole \* and entire Christ exists under the Species of Bread, and also under any part of that Species; and that Whole and Entire Christ exists under the Species of Wine, and also Under every part of that Species: From whence She determines † and therefore Intends, that by her Administring to Laicks but in the One Species of Bread, She Communicates to them Whole and Entire Christ, and The True Sacrament. This is her Intention; But will any one except a Papist, affirm, that this her Intention is a sufficient Supply for the Want of the Cup, to those who by her usurped Arbitrary Power are deprived of it? Certainly No; her Laicks, notwithstanding this her Declared Intent and Meaning, receive at Best no more than the Sacrament of Christ's Body, and therefore not the whole Sacrament of his Body and Blood, Let that Churches Intention be as publick and as positive as it will. So, our Protestant Intentionalists, do Intend and mean no doubt, to distribute to the People the whole Compleat Sacrament of Christ's Body and Blood; but the Great Unhappiness is; that there is wanting the **FACTS** of a Compleat Consecration, and therefore what they distribute cannot be prov'd to be the Entire Sacrament, for,

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\* *Totus enim & integer Christus sub panis Specie, & sub quavis ipsius speciei parte; totus item sub vini specie, & sub ejus partibus existit. Concil. Trid. Sess. xiii. cap. iii. and Canon iii.*

† *Ibid. Sess. xxi. Cap. ii, iii, and Canon ii, iii.*

for, the Want of these FACTS makes it to be, we know not what to call it, Their INTENTION having no more Power to supply the Want of those FACTS, than the Romish Intention has to supply the Want of the Cup, it being equally Ridiculous and absurd to say (in these Cases) that *Intention* is the same with *Fact*, as 'tis to say that *Intention* is the same with *Substance*; which of these two is the most eligible, I will not determine, so long as they are both of 'em Breaches of our Saviour's Institution of the Holy Sacrament, which as much requires from our Protestants, The FACTS of a Compleat Consecration, as it does from Papists the FACTS of a Compleat Administration and Distribution of both the Kinds to the Receivers; INTENTIONS to make up these Breaches, without the Addition of the FACTS and Things THEMSELVES which are wanting, amount to the Gross Absurdity of pretending, that in the Necessary Ministrations of the Church, Intentions and Facts are One and the Same Thing, and Equally Operative in all Respects whatsoever.

Dr. B —, I remember, to support his ROMANO-PROTESTANT Fancy of Intention, to supply the Defects he own'd were in the Liturgy about which he wrote, tells me, in his Letter of the 8th May 1731. That he "takes" it, that the Case is Different between the Declared Meaning of a PRIVATE PRIEST, and the Declared Meaning of the WHOLE CHURCH." This Swelling Title of the WHOLE CHURCH I have already Exploded under N<sup>o</sup> 1 of this Section; and 'tis worth our further Observation, that it is but a Pretence without Foundation; For, the Dr. and his Cousin Mr. T — B —, the One at London, and the other in Suffex at a great Distance from him, cannot possibly be the *Whole Church*, nor indeed any Church Synod at all. These were but Two Persons of our Church who Could pretend to Enact any Thing at all, even in the most Regular Way; what they have done in this matter, has been in a private clandestine manner, by Epistolary Correspondence only, at a great Distance from One another, not in any Regular Assembly of *Our Church*, and therefore, their clandestine Arbitrary (not Synodical) Meaning, how much soever Declared, is no more than the Declared Meaning of but two Men, in a *Private Capacity*; which is No Declared Meaning of *Our Church*; Add to the Declaration of these two Men in a *Private Capacity*, the Declaration of three Men more, not Synodically assembled neither, but acting in a *Private Capacity* too, and of a *Separate and Opposite* Communion to Ours; why, even this Addition, can

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not possibly make the Declared Meaning of these five Men, to be the Act of OUR CHURCH; Because, Add One *No Church Act* to Another *No Church Act*, and the Sum must Necessarily be of the same Kind *No Church Act*; Besides, that such the Act of Men in a Private Capacity, and of an *Opposite Communion to Ours*, cannot with any tolerable Sense be called in the Least Degree of Condescension the Act of OUR CHURCH, so long as the Men are not Converted either to OUR PRINCIPLES OR PRACTICES of Liturgick Worship, as is manifest enough from their Clandestine Agreement of 1732: from all which it follows, that the Declared Meaning and Intention which the Doctor and the Preacher would recommend to OUR CHURCH, is no *Act of OUR CHURCH*, and that Consequently we Owe no Duty whatsoever to it as a CHURCH ACT; but on the Contrary, Considering not only its Unprofitableness, but also its *mischievous Consequences* to the Church, by depriving her of the *Facts of Necessary Orthodox Ministrations*, we ought to oppose it with all our Might, as a Fanciful Product of *Private Judgment*, which no Church ought to adopt into the Number of her Publick Acts, but to reject and condemn it, for its Dangerous Tendency, and really Contributing to the Support and Maintenance of all the Modern, Practical, Anti-Scriptural, Anti Primitive, Anti-Catholick Heterodoxies and Heresies, which Eclipse and Darken the *Glory of God*, and break and destroy the *True Unity and Edification* of the Church of Christ. 'Tis this, of Having Meanings and Intentions without the *Necessary Facts*, that supports the Romish Sacrilege of Robbing the People of the Cup, Their Idolatrous Practices of paying Religious Worship to Saints, Angels, Images &c. The Presbyterian, Independent, &c. Sacrilegious Invasions upon Christ's Commission to minister in Holy Things, and even Quakerism it self which sets aside and contemns all the Necessary Externals of *Ordination, Baptism, Confirmation*, and the *Holy Sacrament of Our Lord's Body and Blood*.

These are, One of them a Vastly Extended and Numerous Church, and the Others, very large Societies and Communities, and yet their Meanings and Intentions, How much soever Declared, will not, cannot make up their Breaches of the Institutions of Christ; The Church of *Rome* must restore the FACTS, of giving the Cup to the People, and Worshipping God alone; The Presbyterian, Independent, &c. must restore the FACT of Episcopal Ordination, and the Quakers must restore the FACTS of Episcopal Ordination, Water-Baptism, Confirmation, and the

the Sacrament of the Body and Blood of Christ ; otherwise their Meanings instead of those *Facts*, notwithstanding their being the Meanings of Large Communities, and of a **WHOLE CHURCH**, will not, in the Sight of God, be found Equivalent to the Necessary *Facts* which they omit and reject out of their several Schemes of Religion; And therefore, to say that "*the Case is Different between the Declared Meaning of a PRIVATE PRIEST, and the Declared Meaning of the WHOLE CHURCH,*" is saying nothing at all to the Purpose ; for, the Case is the very Same **IMPOTENT CASE** in both ; the Declared Meaning or Intention of the *Private Priest*, has in this affair no efficient power, it cannot make a maimed Sacrament to be a Whole Sacrament, and therefore is *Nothing* ; and the Declared Meaning of the *Whole Church*, is the Same ineffective thing, void of all Power in this respect, it cannot make a maimed Sacrament to be a whole Sacrament, and therefore is *Nothing* also ; Here are Two Nothings, take which you will, you will find that neither of them gives you the *Facts* themselves which are Necessary ; and therefore, they are both of them One and the Same Impotent Thing, without any difference or inequality.

Besides this, the Doctor's distinguishing between the Declared Meaning of a *Private Priest* and the Declared Meaning of the whole Church in the Case before us, is altogether useless and Insignificant, because, 'tis not the *Whole Declaring Church* that ministers at the Altar when we come together, but 'Tis the *Private Priest* ; 'Tis only The Validity or Compleatness of his ministration that the Congregation is Concerned with ; and therefore, if the new Fancy of **MEANINGS** and **INTENTIONS** must be recommended to the People, our new Intentionalists must at last resolve all into the meaning of the *Officiating Priest*, because, the People assembled to Worship God, are immediately Concern'd with Him and his ministration alone ; The Meaning of the ministring Priest when he officiates at the Altar is a thing altogether **INSENSIBLE**, and not known, to the attending People ; it is as Precarious and Uncertain, as is the *unstable* mind of Man, whether we Consider him, as a Creature Loaden with unwilling *Infirmities* either of *Memory*, or *Judgment*, or whether we look upon him, as not infallibly secur'd from being designedly *False*, *Deceitful*, *Hypocritical*, and even *Heretical* in his Ministration ; any One of these *Probabilities* or but *Possibilities*, makes the Congregation's depending upon his *Meaning and Intention*, to be a Worshipping of God with they *know not what*, presenting

senting him with that which they are not Sure is of any Value, nay it may be, with That which is an Abomination in his Sight ; At best, 'tis Worshipping him, with that, which, by reason of its *Uncertainty* is but Doubtful and Suspicious, and therefore *not of Faith* ; and the Holy Ghost by the Pen of St. Paul has infallibly assur'd us, that "*whatsoever is not of Faith is Sin*". [Rom. xiv. 23.] much more must it be so, when in Exchange for this Faithless Worship we *depart from*, and *reject* the CERTAINTY of his Acceptable Service, which has always been paid to him by the Primitive and Universal Church, in such *plain and manifest Terms*, as promote and strengthen our Faith, preserve us from all Doubt and Despondency concerning the Orthodoxy of Our Worship, and make us sure and satisfied that we Worship Our God *in Spirit and in TRUTH*, for the Father seeketh *SUCH* to Worship him.

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## Of the Sacrifice.

### SECT. LV.



As to the Great Christian Sacrifice of the Representative Body and Blood of Christ, The Preacher dwells upon what their *Clandestine Agreement* says about it, in their Second Article Anno 1732. [for which See pag. 71.] And insists upon THAT as a Sufficient Provision for this Tremendous Sacrifice.

1st, I have already in Pages 23. 29. 30. 31. 51. 52. 61. 78. 79. largely exposed the Fallacy of this Pretence, to which the Reader is referr'd, to Save needless Repetition ; but it is very well worth his further Observation, that the Liturgy of the *Intentionalists*, appoints the Offertory Service to be used, "*the Alms for the Poor and OTHER DEVOTIONS* of the People to be Collected, and the Priest to present and place them "*upon the Holy Table*" and to pray God to Accept them, in these Words, "*we humbly beseech thee most mercifully to accept our Alms and OBLATIONS*", and all this when there is NO COMMUNION : Which demonstrably proves, that the Last Reviewing Convocation, added the Word OBLATIONS

TIONS with no more Regard to the time of Communion, than to the Time of *No Communion*; having order'd the Word *Oblations* to be used in the Prayer when there is *No Communion*\*; and there is no Mark of Superior Distinction annexed to the Word *Oblations* when there is a Communion: much less can it with any Appearance of Reason be affirmed, that the Convocation Added the Word OBLATIONS *purely and only* with respect to the *Bread and Wine* when there is a Communion; for, if they had so *restrained and Limited* the Use of That Word, they would doubtless have appointed it to be Omitted when there is NO COMMUNION, which we see by their Rubricks they have not done, and that Consequently, they have not added the Word OBLATIONS, to be restrain'd to the *Bread and Wine alone*.

adly, Nay further, by duly weighing That Convocation's Acts, in the Rubricks, the Word "OBLATIONS" appears to be added, *only* for the Sake of "*The Alms and other Devotions of the People in a Decent Basin*" to be placed by the Priest on "*the Holy Table*": because, the Convocation not only calls THEM in the Prayer "OBLATIONS" when there is no Bread and Wine at all On the Table; But further yet, because the same Convocation Supposes, that even when there is a Communion, there may happen to be "NO ALMS OR OBLATIONS"; For, the Rubricks are these, "*when there is a COMMUNION the Priest shall then Place upon the Table so much Bread and Wine as he shall think sufficient*". "*After which done the Priest shall say*", "*Let us Pray for the Whole State of Christ's Church, &c.*" "*Almighty and Everliving God*" — "We humbly beseech thee most mercifully [*to ACCEPT our Alms and OBLATIONS*] *If there be no Alms or Oblations, then shall the Words* [*of Accepting our Alms and OBLATIONS*] *be left out unsaid*". These are the Convocation's Rubricks when there *is a Communion*; wherein 'tis manifest, there is a Case and Rule to Omit the Words "*Alms and Oblations*", the Bread and Wine being at the very Same time then present on the Table: Which plainly

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\* See the Course of the Rubricks, from just before the Sentences of the Offertory, to the End of the Prayer for the *Whole State of Christ's Church, militant here in Earth*; And also the First Rubrick after the Collects, at the End of the Communion Service.

ly Supposes in this Case, that, tho' Bread and Wine are there on the Table, yet "Oblations" are not there, for want of the "*Alms for the Poor and other Devotions of the People in the Basin*", which Want may happen by the *Great Poverty* of the Priest, and when none but such poor People as himself, do communicate with him, as in some Cases of sickness, Persecution, and the like, for which no doubt the Convocation makes this Provision; and thereby Supposes, that, tho' Bread and Wine are on the Table, yet there are no Oblations there, by reason of no Collections having been made in the Basin; Consequently it does not appear, that there is Any Convocation Act or Rule, which gives the Title of OBLATIONS to the Bread and Wine.

There is another remarkable Thing which presents it self to our View; 'tis this, that the Convocation does expressly Honour "*The Devotions of the People in the Basin*" with the Term of OBLATIONS, when placed alone without any Bread and Wine on the Table; but never gives the Title of OBLATIONS to the Bread and Wine, when plac'd there, alone, without the *Alms and other Devotions of the People in the Basin*: And 'tis further Observable, that the Convocation makes a Considerable Difference between the solemn manner of *presenting* Alms and Oblations, and but no more than *placing* the Bread and Wine on the Table: The Rubrick punctually enjoyns, "*The Deacons, Churchwardens, &c.*" concerning "*The Alms and other Devotions of the People in the Basin*", that they shall "*REVERENTLY bring it to the Priest, who shall HUMBLY PRESENT, and place it upon the HOLY Table*", And then pray God to accept them; which are Solemnities suitable to all Oblations made to Almighty God: But as for the Bread and Wine, there are No *Deacons or Churchwardens, &c.* order'd REVERENTLY to bring them to the Priest; nor is the Priest appointed by any Rubrick, HUMBLY to PRESENT them; no, no, This Reverence in bringing, and this Humbly PRESENTING them, as Oblations to God, are wholly omitted, not the Least Word of any such profound Reverential Solemnities relating to Oblations, nor so much as any Order at all to PRESENT them as such: All that the Rubrick enjoyns is no more than this, that the Priest shall "*PLACE upon the Table so much Bread and Wine as he shall think sufficient*": 'Tis no Higher an Act than barely to PLACE them there, which falls vastly short of PRESENTING them, and much more short of HUMBLY PRESENTING THEM, as the Offerings of God ought to be PRESENTED. So that

that upon a due Consideration of all the Rubricks relating to this matter, and of That Convocation's having subscribed to the Doctrines which Oppose the Sacrament's being a SACRIFICE; it is manifest, that the Word *Oblations*, as it stands in their Liturgy, regards not the *Bread and Wine*, but the Money, &c. in the Basin; and that Consequently the Church Acts of that Synod, do not in fact, order the Priest to Pray God to accept of any Oblations of Bread and Wine: These Publick Acts of the Church of *England* are an Over-balance against the *Private Judgment* of Mr *Laurence*, by which, at any time before NOW, he has been led to Suppose or grant [without Church Proof] that the Established Liturgy makes to God an Oblation of the Bread and Wine: For, Since the Church of *England* herself has by her Publick Acts determin'd no other than the Money, &c. in the Basin, to be the Oblations, and has no where determin'd the Bread and Wine to be so; all the Assertions of Private Judgment that the Bread and Wine are by her appointed to be Oblations, are without any Ground or Foundation of her Publick Acts: Much less do those Acts determine, that the Bread and Wine are the *Sacrifice of Christ's Representative Body and Blood*, at that moment of time, when the Priest is appointed to Pray for the Acceptance of their *Alms and Oblations*, at which time the Bread and Wine are not, by ANY CONSECRATION WHATSOEVER made his Representative Body and Blood.

3dly, Our *Intentionalists*, in their Second Article of *Private* [not Church Synodical] Agreement 1732; [See pag. 71.] are so sensible that this *Unconsecrated* Bread and Wine are not the Great Sacrifice of Christ's Representative Body and Blood; that they Themselves give 'em no Higher Character than That "*The Church*" — "INTENDS" — the Priest should — "offer them IN ORDER to The *Sacificial Ministration*, according to the Institution of *Jesus Christ*, "in remembrance of his Death and Passion". Now, tho' this Intention of the Church, they speak of, Cannot be prov'd by any Church Synodical Act, [but the very Contrary is the Doctrine of the Church, whose the Liturgy is, and who Opposes the Sacrament's being a Sacrifice, as I have already prov'd] yet, Their Priest's supposed offering "*them* IN ORDER to the *Sacificial Ministration*, is 'Their Acknowledgment in effect, that such his offering 'em, IS NOT that *Sacificial Ministration* it self, IN ORDER to which he is fancy'd to offer them; for, that which is done IN ORDER to a Thing, is not that very Thing, In Order to which

*which it is done*; to say that it is, amounts to the same degree of Nonsense, as to affirm, That the Introduction to any Thing of a *more exalted Nature*, is the very same with That more excellent Thing, to which it is indeed but an Introduction: And therefore, as our *Private Intentionalists*, are got no further than an Intended *Introduction* to what they Call The *Sacrificial Ministration*; So, 'tis manifest, that In this *Introduction*, they have not the Sacrificial Ministration it self, In ORDER to which, they say the Bread and Wine are INTENDED by the Church, to be offered; and therefore, they have not the Sacrifice of Christ's Representative Body and Blood, in their Pretended *Intentional Introduction*; If indeed they do mean, That Great Christian Sacrifice, by their Indefinite Terms of "*Sacrificial Ministration* &c." But, it is justly to be suspected, that, their Agreement do's not mean any such Thing; for if it did, why do's it not speak out, and say the Sacrifice of Christ's Representative Body and Blood; why do's it rather say *Sacrificial Ministration*, which are Terms *Equivocal*, and may be apply'd to *Praise and Thanksgiving* with Our Mouth, when we have no Sacrifice of That Body and Blood? This indeterminate way of Agreeing, would be better exchanged for that definite *untrimming* way, which is more agreeable to the Plain Simplicity of the Gospel of Christ

4thly, But further, If Contrary to the Acts of the Church of *England* her Self, it should be Supposed [tho' not to be granted] that all this, of offering the Unconsecrated Bread and Wine, IN ORDER to the *Sacrificial Ministration*, as they call it, were "INTENDED" by the Church, to be done by the officiating Priest; what is all this to the Glory of God, and the Edifying of the Congregation, If the Priest, whose Ministration ought to Contribute to both these Great Ends of his Office, will not so offer in ORDER TO, and will not in FACT perform, the *Sacrificial Ministration* of the Sacrifice of Christ's Representative Body and Blood; and moreover, if the Liturgy it self by which he ministers, appoints no Address to God, by the Performance whereof, he should shew that he offers That Sacrifice? Can the Supposed INTENTION of the Church, make his not doing these Great Things, to become the VERY FACTS of really doing them? No certainly, 'tis egregiously absurd to Suppose it, and altogether as Ridiculous, as to affirm, That the Supposed known Intention of One Man, or of many Men, necessarily determines the Will and Actions of Other Men: And therefore, to talk of the Church's Intention

to determine the quality of a Priest's ministration, without Explicite Facts in his ministration which when he performs, should demonstrate and define the *Nature of that ministration*. [Let his own meaning and Intention be what they will] is nothing else, but a Useless Amusement at Best, and utterly unworthy of that Holy Zeal according to knowledge, which will always promote the Glory of God, and the Edification of his Church, by the Christian Priesthoods *evidently ministering* the Great Necessary Truths of his most Holy Religion, in Conformity to the Original Design and Purpose of Their Sacred Institution.

5thly, Our Preacher, when safely following the Judgment of the Primitive and Universal Church, saw Clearly enough, and shew'd it to the World, what is the *Great Christian Sacrifice*, which ought to be offered, and which he, then, with all his *Learning, Diligence, and Sincerity* did not find in the Liturgy, to the Use of which he is now return'd. Look into his "*Necessity of an Alteration*" [pag. 150] and there he tells you, That This Sacrifice, take it in his own Words, is, "*offering the CONSECRATED Bread and mix'd Wine, as the Representative Sacrifice of Christ's Death*". And again a little lower, "*The EUCHARISTICAL OR-LATION is of the Spiritual, and REPRESENTATIVE, not of the Real and Human BODY OF OUR LORD*". Ask him How must this Sacrifice be offer'd? he [from pag. 145 to pag. 148.] largely teaches you, It must be by Prayer; says he, [pag. 145.] "*If the Practice of the Patriarchs, of the Jews and Heathens; If the Custom of the whole World be Sufficient to give us a just Idea of the NATURE OF A SACRIFICE, then we may infer the NECESSITY OF OFFERING IT BY PRAYER*". After which, he [pag. 146.] refers you to Numerous Authors, for the Proof of this Universal Practice. Ask him next, What if you should be in Suspence, which of the Two Communions to Choose, That which uses an *Oblatory Prayer*, and thereby undoubtedly Secures the Reality of the Sacrifice; or That other Communion, which upon modern Suppositions, rejects An Oblatory Prayer as *Unnecessary*, and thereby makes you fear and suspect, that they have not the Sacrifice in their Ministration, tho' at the same time they give out with great swelling Words, that they really have it; and thereby put you to a Stand, that you cannot resolve as yet, which way to determine? Our Preacher, as a Judicious and Faithful Guide, has taught you an excellent Way how to get out of this State of Tormenting Doubt and Irresolution, In

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these Words, [pag. 147.] "Sure a Little MODESTY is sufficient to Oblige us to Submit OUR PRIVATE and UNSUPPORTED CONJECTURES, to the Consistent Practice of all Ages; A Little PRIMITIVE ZEAL and Christian Ardency" [says he] "will teach us to Choose the SURE WAY, to SECURE to our Selves the Benefits of an Institution, and prefer a CERTAIN PERFORMANCE of our Duty to a probable Omission and NEGLECT of it"; And in the next Page he informs you that "Where there is NO SACRIFICE, there the most Solemn part of the Christian Worship is wanting, and an Institution of Christ is laid aside" which is a very fair Warning, not to forsake what we know, do's undoubtedly Secure, the Observation of this Divine Institution. Ask him then How the Liturgy, to the Use of which he is now return'd, Can fairly be interpreted to enjoin this Great Necessary Sacrifice? Or where do's it THERE APPEAR, that "the ALTEKERS of the Liturgy believ'd the Eucharist to be a Sacrifice, or DESIGNED it should be offered as Such? His Answer is very frank and Ingenuous in these Remarkable Words, [pag. 149.] "Has not the Learned Author of the Defence plainly shewn, that there is NOT ONE PRAYER, in the whole Communion Service, before the Distribution of the Elements, from which we can gather any thing in favour of this Construction; and that those Expressions, which shew any Countenance this way seem visibly limited to a Different Sense? Add to this the EXCLUSION of a Prayer of Oblation in the first Liturgy from the Sacrificial part of the Solemnity, and the Transposition of it to the Post Communion, which can NEVER BE INTERPRETED less than a Compliance with the Doctrine of the Calvinists, and a DISREGARD to that of a SACRIFICE. Can we imagine they would throw out Every Thing that SPOKE THE BELIEF OF A SACRIFICE, with any other Design than to satisfy the Scruples of those WHO DENIED THAT DOCTRINE? And can we suffer our selves to think, they would so far impose upon the Minds of others, as to Deceive them into an Opinion that their Objections were removed, when at the same time they designed to RETAIN THE SUBSTANCE of them? This is speaking harsher things of the Second Reformers, than I am willing to Believe: I cannot but think they STRUCK OUT THE OBLATION, because they believed the SACRIFICE AN UNNECESSARY DOCTRINE, and removed all EVIDENCE of the Principle because they disown'd it". Thus far we have seen, 1st, The Preacher's Honest Description of the True Nature of the Christian Sacrifice. 2dly, His Orthodox Acknowledgment

knowledge and Proof of the Necessity of offering it by Prayer; 3dly, His Judicious Rule of Securing to Our Selves the Certain Performance of Our Duty to Offer this Great Sacrifice, when Parties Contend about it, and thereby put us into a State of Doubt and Fear what side to close with and adhere to; and 4thly and lastly, his Cogent reasons why we cannot so favourably interpret concerning his Present Liturgy, as to rest Satisfied that thereby the Offering of this Great Sacrifice is really Secur'd to the Church.

6thly, But now the Preacher, finding himself in his New Practice to be Destitute of a Prayer of Oblation, whereby to offer unto God the Father, the Great Christian Sacrifice of the Representative Body and Blood of Our Lord, raises a Dust, as if he would hinder his Audience from Seeing the Necessity of any such Oblatory Prayer. He takes upon him to affirm, That "*Offering them*" [i. e. the Elements] "*AFTER CONSECRATION is Contrary to All the Ancient Liturgies, which make the Oblation, before they call upon God to make the Elements Christ's Body and Blood*". This Equivocal Representation of the Sacrifice may, happen to mislead some unwary People into a false Notion; that these Liturgies have no Oblatory Prayer whereby to offer the Representative Body and Blood of Christ; and therefore, for the Preservation of such, the Fallacy must be detected.

In the first Place then, His Saying that "*Offering the Elements AFTER CONSECRATION is Contrary to ALL the Ancient Liturgies*" Deserves a Severer Reflexion, than I am willing to make, upon it; It shall suffice for me only to remind him, that he forgets himself by thus asserting directly Contrary to *real matter of Fact*, and to what he himself Once very well knew of the Nature of the Great Christian Sacrifice, [viz. in his own Words] that it is "*OFFERING THE CONSECRATED Bread and mixed Wine, as the Representative Sacrifice of Christ's Death*". And 'tis also a flat Contradiction to his righteously owning and proving the Necessity of an Oblatory Prayer, whereby to offer it, when he was regulated by the Judgment of the Primitive and Universal Church, as in *pag. 157 Number 5* to which add here, that he quotes *Justin Martyr, St. Cyprian, and Tertullian*, and says of them thus [in his Necessity of an Alteration, *pag. 148.*] "*These Instances, together with the Harmonious Consent of ALL THE LITURGIES of the Ancients in prescribing AN OBLATORY PRAYER AT*

"*THE OFFERING of the Eucharistical Sacrifice, are a sufficient Evidence for the Practice of the Primitive Church*".

Secondly, In what Part soever of their Liturgies, the Oblatory Prayer was made, whether after pronouncing the Words of Institution, and before the Invocation of the Holy Ghost; or whether it was after That Invocation before the Distribution of the Sacrament, 'tis manifest, that it was made after the Elements were so Consecrated as to be *the Representative Body and Blood of Christ*; This is Notoriously Evident in ALL THOSE LITURGIES; and this makes it to be offering the Oblation or Sacrifice of Christ's Representative Body and Blood: The Preacher cannot shew, that his Liturgy has any Oblatory Prayer, after such Consecration; 'tis utterly out of his Power. But, That the Reader may be preserved from all *Scrupulosity*, and not hang in Suspence between the Preacher's first Teaching and his now endeavouring to Unteach concerning this Great Necessary of Our most solemn Worship, I will let him see, that the Liturgies of the Primitive and Universal Church do make their Prayer of Oblation, after Consecration by the Words of Institution; and after Consecration by the Prayer of Invocation; As Dr. Brett's Collection of Liturgies shall prove: For,

Thirdly, In the *Clementine Liturgy* — after pronouncing the Words of Institution, by which the Elements are made Christ's Representative Body and Blood — the Prayer of Oblation is, "*We OFFER to thee our King and our God, according to his Institution, This Bread and this Cup*". — "*And we beseech thee, that thou wilt look graciously on these Gifts now lying before thee, O Thou Self-sufficient God; And accept them to the Honour of thy Christ*". Then after the Invocation, when the *Representative*, are now made more than so, viz. the Spiritual Life giving Body and Blood; They are continued to be offered in Behalf of the whole Church, &c. by an Oblatory Prayer of Intercession; wherein, tho' 'tis said "*we pray*" and "*we call upon thee*", in Several parts of that Oblatory Prayer; yet those Words are not the lower inferior Sort of Praying as at other times; but the more exalted peculiar kind of Praying by the Sacrifice offer'd and now offering; because, in other Parts of that Prayer of Oblation, the Sense is manifestly expressed by the Sacrificial Terms, thus The Priest says "*we call upon thee for my Unworthiness, WHO AM NOW OFFERING*" which demonstrates that the Intercession he was then engaged in, Was offering the Sacrifice at the same time. — So again, "*FARTHER WE OFFER to thee for all the Saints, &c.*" And again

again "*We FARTHER OFFER to thee for this People, &c. FARTHER WE OFFER unto thee for seasonable Weather, &c*" and so it stands exactly in the Original Greek. All this of "*FARTHER We offer*" for such and such Persons and Things, shews, that every Part of the Intercession in whatsoever Words uttered before this *FARTHER*, must be also *OFFERING* for those Persons and Things ; because, *FARTHER WE OFFER*, shews the Continuance of that Offering which went before. [See Dr. Brett's Collection of Liturgies, pag. 9. 10. 11.] I thought it useful to premise this Observation ; because it shews the True Nature of the Intercessions which in the Orthodox Liturgies follow the Invocation before Distribution ; This *Clementine* Liturgy being the most Ancient, and the Best Standard, by which to regulate all Liturgies, and such its Intercession being a Continuance of offering the Sacrifice of Christ's Representative Body and Blood, for all degrees of Men in God's Holy Church, &c.

In the Liturgy of St. James, After the Words of Institution ;

"*We Sinners OFFER to thee, O Lord, This Tremendous and unbloody Sacrifice, beseeching thee not to deal with us after our Sins, &c*". pag. 17.

And after the Invocation of the Holy Ghost.

"*We OFFER also to thee, O Lord, for thy Holy Places, &c Remember Our Holy Fathers, &c*". throughout a long Oblatory Prayer, pag. 18. 19. 20

"*We OFFER also for the Peace and Tranquillity of the whole World, &c*". pag. 21.

"*Let us pray to Our Lord God, for the Holy, Precious, Supercelestial, Ineffable, Immaculate, Glorious, Tremendous, and Divine Oblation*" — "*that our Lord God would RECEIVE it upon his Holy, Supercelestial, Spiritual and Intellectual Altar for a Sweet smelling Sacrifice, &c.*" — "*People, Amen*". pag. 21. 22.

In St. Mark's Liturgy — After the Words of Institution.

"*Shewing forth therefore, O Lord Almighty Heavenly King, the Death of thine only begotten Son our Lord, &c*". — "*We, O Lord God, have SET BEFORE THEE thine own, out of thine own Gifts*". pag. 37.

In St. John Chrysostom's Liturgy, after the Words of Institution.

"*Through all and in all things, we OFFER to thee thine Own, out of thine Own Gifts*".

"*We OFFER to thee this Reasonable and Unbloody Worship, &c*". pag. 45.

After

After the Invocation of the Holy Spirit

" *We OFFER moreover this Reasonable Worship, for those who are departed, &c.* pag. 46

" *We OFFER likewise this reasonable Worship for the whole World, &c.* pag. 48.

In the Liturgy of St. Basil — After the Words of Institution :

" *Wherefore we also, O Lord, having in Remembrance, &c.*

" ——— through all and in all, OFFER to thee thine own, out of thine own Gifts". pag. 61.

" *Wherefore, O most Holy Lord, we Sinners* — " *Approach thy Holy Altar, and LAYING BEFORE THEE these SYMBOLS of the Holy Body and Blood of thy Christ, we pray and beseech thee, O thou Holy of Holies, of thy Gracious Goodness to send down thine Holy Spirit upon us, &c.*" pag. 62.

After the Invocation of the Holy Spirit — follows a long Intercession, pag. 64. 65. 66 which is the Continuance of the Great Oblation ; because in pag. 67 just after the Priest has pray'd " *Remember, O Lord, our Arch-Bishop N — &c.* The Deacon says — " *And for the most Devout Priest N — who is NOW OFFERING these Holy Gifts, &c.*" which plainly proves, that the Priest was even then OFFERING the Gifts while making the Intercession, and sufficiently manifests Prayer of Oblation after the Invocation.

In the *Alexandrian* Liturgy of St. Basil — After the Words of Institution

" *In Remembrance therefore of his Most Holy Sufferings*"  
 " ——— We for all, through all, and in all OFFER to thee thine own out of thine own Gifts". pag. 74

After the Invocation of the Holy Spirit — follows the Intercession.

In the *Ethiopian* Liturgy — after the Words of Institution.

" *And now, O Lord, celebrating the Memorial of thy Death*"  
 " ——— We OFFER to thee this Bread and this Cup", pag. 86.

After the Invocation of the Holy Spirit ;

" *Grant that we may be United in thy Holy Spirit, and heal us by THIS OBLATION, that we may Live with thee for ever and ever Amen*". pag. 87. After this at a little Distance the Intercession pag. 88. 89.

In *Nestorius's* Liturgy. After the Words of Institution.

" *We OFFER to thee, this Lively, Holy, Acceptable, Excellent and Unbloody Sacrifice for all thy Creatures, and for thy Holy Catholick and Apostolick Church, &c.* pag. 96. 97.

In *Severus's* Liturgy after the Words of Institution ;

" We therefore, O Lord *Jesu*, OFFER this Unbloody Sacrifice and implore thy Pity towards Mankind, &c " pag 104.

" RECEIVE upon thy Spiritual and Supercelestial Altar, this SACRIFICE for a Sweet-smelling Savour ", pag. 105.

After the Invocation of the Holy Ghost, there is a long Intercession from pag. 106. to pag. 111. in one Part of which the Priest says, pag. 110. " Remember all Conditions of Men who are departed in Christ, and for whom THESE OBLATIONS ARE OFFER'D ", which shews the Nature of this Intercession for others also ; and, that 'tis the OFFERING of the same Oblations in their Behalf.

In the *Roman* Missal — After the Words of Institution which follow the Invocation ;

" Wherefore, O Lord, we thy Servants, &c ". OFFER unto thy Glorious Majesty of thine own Gifts and Presents, a Pure + Host \*, an Holy + Host, an Immaculate + Host ; The Holy + Bread of Eternal Life, and the Cup + of Everlasting Salvation " — " upon which vouchsafe to look, with a Propitious and Serene Countenance ", &c pag 124. Which is a Prayer of Oblation after the Invocation.

In King *Edward* the VIth's first Liturgy, After the Words of Institution which also follow the Invocation — there is this Prayer of Oblation ;

" Wherefore, O Lorde and Heavenly Father, accordyng to the Institution of thy dearly beloved Sonne " — " We thy Humble Servauntes, do celebrate and make here before thy Divine Majestie with these thy holy Giftes the Memorial whiche thy Sonne hath willed us to make : having in remembraunce his blessed Passion, &c ". — " entirely desyringe thy fatherly goodnes mercifully to ACCEPTE thys OUR SACRIFICE of Prayse and Thankesgiving, most humbly beseeching thee to graunte, that by the Merites and Deathe of thy Sonne *Jesus* Christ, and through Faith in his bloud, we, and all thy whole Church, may obteigne Remission of our Sinnes, and all other Benefites of his Passion ", &c. pag. 134 ; which is a Prayer of Oblation after the Invocation —

In Our Communion Office — After the words of Institution, our Oblatory Prayer is, the same as in the *Clementine* Liturgy, with some small difference in the Translation not hurting the Sense.

After

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\* Or Sacrifice, which is more intelligible to the *English* Reader.

After the Invocation of the Holy Spirit — Our Continuance of the Oblation is, The Intercession beseeching God “*most mercifully to ACCEPT THESE OUR OBLATIONS, &c*” for the whole Church, &c” pag 142. 143. which is our Prayer of Oblation after the Invocation

In St Cyril's Fifth Mystagogical Catechism, is a Confirmation of what I have above observed, that the Church's Intercession for all Men *after the Consecration*, and before the Distribution, is offering the Sacrifice for 'em; for St Cyril says concerning the said Intercessions — “*We OFFER-ING PRAYERS for the Dead*”. — OFFER CHRIST “*who was slain for our Sins, that we may render him, who is the Lover of Men, gracious and PROPITIOUS both to them and our Selves*” [pag 154 and 155 of Dr. Brett's Collection] By which Words “OFFER CHRIST” The Saint refers most evidently to the *Offering of the Representative Spiritual Body and Blood of Christ* at the Altar, in their behalf; which being true of the Intercessions for the Dead, is, for the same reason, true of those for the Living; and shews his Testimony, that These Intercessions were Prayers of Oblation of the Great Christian Sacrifice, for the Living and for the Dead, after 'twas Compleatly Consecrated by the Invocation and Operation of the Holy Ghost.

Thus I have prov'd from Dr. Brett's Collection of the Principal Liturgies used by the Christian Church in the Celebration of the Holy Eucharist, That Prayers of Oblation of the Representative Body and Blood of Christ are made after Consecration; and particularly *after the Compleat Consecration, by the Invocation and Operation of the Holy Ghost*, which Prayers of Oblation the Preacher most UNACCOUNTABLY denies in his Sermon.

There are other Numerous Liturgies which Dr. Brett has not collected — wherein are these Prayers of Oblation *after Consecration*, — namely, the Liturgies of Renanotius's Collection; For in his Vol. I. Pages 15. 31. 47. 105. and 106; There are four Liturgies, which make the Prayer of Oblation after the Words of Institution; and after the Invocation they add Intercessions for the whole Church, &c. the Oblation still continuing: In his Vol II. from pag. 32. to pag. 619. There are no less than Thirty-three Liturgies, which Expressly and in full Terms Offer the Tremendous and Unbloody Sacrifice for the whole Church, &c. *After the Invocation of the Holy Spirit*: Their Language is full, plain, and exprefs, wanting no *far-fetch'd ungrounded Interpretations, by fanciful Meanings and Intentions*; but [Vol. II] “*We OFFER to thee this Unbloody Sacrifice*” (pag.

[pag. 128.] "For the Sake of this Sacrifice, which by our sin-  
ful Hands is OFFER'D to thee, O Lord, Remember Our  
Fathers, &c". [pag. 150] "We OFFER to thee, O Lord  
Almighty, this Divine Sacrifice, For thy whole Flock, &c.  
[pag. 172] "Receive also from my Hands this Excellent and  
Unbloody Sacrifice" [pag. 179] "We OFFER this Eucha-  
rist before thee, O Lord", [pag. 207] "We OFFER before  
thee, O Lord God, this Pure and Holy Oblation, for thy Ca-  
tholick and Apostolick Church [pag. 247.] "We OFFER to  
thee, O Lord of Lords, this Spiritual Sacrifice, for the Uni-  
versal Catholick Church" [pag. 337.] "We OFFER to thee,  
O Lord, this Tremendous and Unbloody Sacrifice, for thy Holy  
Catholick Church, &c". [pag. 361.] "We Pray thee, O Lord  
God, who receivest the Mystick Sacrifices, RECEIVE this  
Living and Unbloody Sacrifice, which WE OFFER to the  
Honour of thy Majesty", [pag. 534] "O Holy of Holies,  
Lord God of Hosts, We OFFER to thee this awful and un-  
bloody Sacrifice for the Holy Churches" [pag. 555.] — And  
such like.

Thus I have produced Instances more than sufficient,  
which abundantly prove against the Preacher, that the Li-  
turgies of the Christian Church do offer the Elements *after*  
Consecration, and thereby offer to God the *Sacrifice of Christ's*  
*representative Body and Blood*, by a Prayer of Oblation —  
which the Party, to whom the Preacher is gone Over, most  
certainly do not; for, they have not any Prayer of Ob-  
lation after their pronouncing the Words of Institution,  
before they eat and drink the Elements; which Eating and  
Drinking they immediately proceed to, just after pronounc-  
ing those Words, without any the Least *appearance*, nay with-  
out any pretended *Implication*, or any so much as Declared  
fanciful *Intention*, of Such an Oblatory Prayer.



## Of the Pretended Church Authority.

### SECT. LVI.

THE Preacher teaches, that "If Mr. Collier had Au-  
thority to Alter the FORM of Worship, then sure his  
Successor has Authority to alter too". 'Tis certain-  
ly true, so far as Authority keeps within its own Bounds;  
but when it attempts any Thing beyond those Limits, the  
Q Plea

Plea of Authority is all Trifling, and not only so, but Popishly mischievous. Mr. *Collier* rightly exercis'd his Authority in a Church Synod with his Collegues, and thereby brought us Out of a FORMLESS State, wherein we were destitute of some of the Great NECESSARIES of that most Solemn Worship which the Church is Bound to pay to Almighty God; by this, he reduced us to Our INDISPENSIBLE DUTY, Secur'd it, by a manifest Beautiful FORM, which evidently and unavoidably contains those Very NECESSARIES, which before were wanting, when we had NO FORM for the Practice of them: This was Mr. *Collier's* Bounden Duty, and so he esteem'd it to be; his Successor likewise judg'd the same, and therefore concurr'd with him in that NECESSARY WORK: This was exerting their Authority [not about Indifferent Things but] for the Restoration and Establishment of Some of the Great Necessaries of God's most Solemn Worship, that we might constantly PRACTICE them, to the *Glory of God* and the *Edification* of his Church.

Mr. *Collier* himself had not, and therefore certainly his Successor has not, nay cannot have, any Authority whatsoever, to Throw us back again into Our FORMLESS STATE and manifest Defect of Necessary Duty: The Preacher himself has very justly affirm'd, that "No Bishop has Authority to oppose an Institution"; and that "he can't act as he pleases where there's a Divine Injunction". [Necessity of an Alteration, pag. 44.] His Authority is out of its Bounds, when it attempts to return us unto a NO FORM for Securing the MATTER of the Sacrament; NO FORM for ascertaining the Compleat Consecration; NO FORM for a Prayer of Oblation whereby to offer the Tremendous Sacrifice of Christ's Representative Body and Blood; and NO FORM of Prayer and Offering for the Faithful departed: To attempt this, is an Endeavour, not to change our *Form* for *Another Form* that contains those Practices, but in Truth 'tis an Attempt to take away, not only ours, but all *Forms* of Practising those Necessaries, and Consequently to pull down and destroy the Necessaries themselves; which is Setting up a *Pretended* Authority to abrogate, instead of supporting the Great Necessaries of our most Holy Religion: This is so Contrary to the whole Tenour of the Christian Dispensation, that it wants no more Words to shew its Great Absurdity, and that the Authority of Mr. *Collier's* Successor, cannot possibly extend to the Setting aside any of those Necessaries, with a Pretence to supply their Want, by the meer NOTHING of *Meanings and Intentions* only.

§. LVII. **T**HE Preacher's Boasting of a Majority of *Bishops* on his Side, is the Old Exploded Topick, of *most Numbers*, being an Argument that they are *Retainers* to the Truth; At this Rate, *Paganism* and *Mahometism* would have the Advantage of *Christianity*; *Arianism* would once have been more Eligible than the *Orthodox Faith*; *Papery* now, rather than *Protestantism*; Among Protestants the *Anti-Episcopal* Usurpations, rather than the Commission of Christ by *Episcopacy*; and among Protestant Episcopalians themselves, the vast Number of those who are in the *Wrong*, rather than the few, the VERY FEW, who hold to that which is Right — But, as to the Majority of Numbers in the *whole Catholick Church* of Christ from the Beginning of Christianity to this Day, his *Little new Party* has it not, they are departed from the Necessary Facts of the Altar of the Universal Church, and thereby cut themselves off from that Altar —

Their Boasted Numbers in the present Case, are ONLY TWO OF OURS revolted from us, and gone over to those who WERE NOT OF US; and are therefore of no Consideration, when we come to Calculate by Numbers — This is his Majority, *Two* against “the *Primitive and Universal Church for the first 1500 Years and longer*”, nay, and against the present Universal Church too; all which, are so far ours, as they have constantly practis'd and still do practice, those Great Necessaries: See his wonderful Majority of *Two*, against this [I had almost said] Infinite Number! — We can therefore spare him 26 Moderns and something more, in this and other Protestant Episcopal Countries, which he may add to his *Two*; and even then the Sum Total will be no more, than as a Drop of a Bucket to the Ocean, or a Grain of Sand Compared to the Bulk of the whole Earth: With this inconsiderable Addition, we are under no Temptation to Envy their imaginary Advantage, but on the Contrary do really pity their Poverty, and pray for their Return to the Unity of that Glorious and Numerous Society, from whose Catholick Orthodox Altar, they are most manifestly divided.

§. LVIII. **H**E ran a “Parallel, between the Parliament [who make Laws, and have a Power to repeal them, or put them under an Arrest, when they please,] and the *Bishops*; and he asserted, that the Church had Power to “alter and “change Practices, &c. as she thought fit”.

Let us then keep him Company for a while in this Fancy, and try how 'twill suit with his present Case.

An *English* Parliament who "*make Laws*" "*Repeal*" — or "*put them under an Arrest*", Consists of *King, Lords, and Commons*; Or in other Words, The Upper and Lower House, with the King at the Head of them: The Preacher's Little Party, has had no Spiritual Parliament of Upper and Lower House, with the King of the Church at the Head of them, to make, or repeal any Laws whatsoever relating to the Case before us; therefore, here his Parallel fails, and is utterly useless to his Cause. Again, as the *Upper House* of an *English* Parliament does not by it self alone make or Repeal any Law; so, to keep to his Parallel, the Upper House of his Little Party, if it had been assembled Synodically, AS IT WAS NOT, cannot by the *English* Constitution, [to which they pretend to be attach'd] make or repeal any Law relating to the Matters before us; and therefore, here also his Parallel is of no Benefit: Lastly, as in making or repealing Laws, the *Upper and Lower House* of Parliament, Concur, and without such Concurrence there cannot be any Statute Law — So, the Upper House of his New Party, must, by the *English* Constitution have the Concurrence of the Lower House, without which their Acts cannot become Ecclesiastical Laws — but, this Concurrence they NEVER HAD; and therefore, the attempted Parallel is utterly unprofitable to illustrate, or defend, their *unauthorized Agreement*.

But lastly, the Parallel pretended, is in truth no Parallel at all. — Because, Christ the *Supreme Head and absolute Sovereign* of his Church, has by his *Sole Legislative Authority* made *Irrepealable Laws*, for the PRACTICE of the Altar NECESSARIES; which Laws are above the Power of the Church's Authority to repeal or make void. — This, the Preacher himself has very well attested, when his Judgment was directed by That of the *Primitive and Universal Church*; for, he then Ingenuously taught, this great Truth, that "*the PRACTICES insisted upon to be RESTORED, have been shewn to be of*" "*INDISPENSABLE OBLIGATION and UNALTERABLE by Man*". [See his Necessity of an Alteration, pag. 150.] Which demonstrates the Fallacy of his now talking of the *Church's Power* to alter and change Practices, with relation to such Practices as are "*of Indispensable Obligation and Unalterable by Man*"; [for we are not Contesting about INDIFFERENT THINGS, which are certainly

ly within the Power of the Church to appoint or abrogate as she shall think fit.]

These Unalterable Laws of Our Saviour, which establish the four Necessaries of Our Christian Altar, are plain enough, in the Holy Scriptures, to those who Seriously attend to their Evidence, and take to their Assistance the Testimony of the Primitive and Universal Church, to preserve their Understanding from the Erroneous Wanderings of PRIVATE JUDGMENT, as has been abundantly prov'd in the Course of the Controversy relating to these Necessaries; and therefore, 'tis needless here to enlarge upon that Argument.

§. LIX. **I** Have now done with the MS. Memorandums of the Preacher's Sermon, given me by a Judicious Person who heard it.— If his Memory has therein misrepresented what the Preacher utter'd, I shall willingly Correct it, upon due Proof of the Mistake. — The Preacher, I am inform'd, hands about the MS. of that Sermon, to draw the People after him — but forbids their taking a Copy of it; All that I can say to this is, That if he will as generously print and give it away, as I do my Observations upon his and his Parties Proceedings, I will by God's Assistance, as publickly own and submit to the Necessary Truths (if any) advanced by him relating to Our Contest. — But if instead thereof he produces nothing thus valuable, he must not take it amiss, if I either expose his Fallacies, or neglect to Concern my Self with what I shall find to be of no Importance; while I am determin'd notwithstanding, by the same Necessary Grace, not to break Christian Charity with him, in every Instance of *Duty and Fraternal Affection*.

§. LX. **I** Hear the Preacher is very Urgent in pressing the Duty of adhering to the Bishops. In Answer to which, we are very Sensible of the Obligation to pay such Duty to those Bishops, who, by the Laws of Christ, and the thereto Consentient Rules of the Primitive and Universal Church, are entitled to it: Some of the Marks by which we may know Such Bishops are these —

They DO, what Christ, in the Institution of the Holy Sacrament, commanded them to "DO"; and therefore they PRACTICE the Four Catholick Usages, [St. Luke xxii. 19. 1 Cor. xi. 25.] —

They "TEACH" us "to OBSERVE", so as to reduce to PRACTICE and keep, [St. Matth. xxviii. 20.] "all things  
" what-

"whatsoever" he had "commanded" them, some of which are the Great Necessaries of the Christian Altar.

They "Minister as of the ABILITY which God giveth, that God may be GLORIFIED", [1 Pet. iv. 11.] by the Manifestation of his Necessary Truths; In so doing they answer the great End and Design of the Institution of their High Order, which is "for the Edifying of the Body [or Church] of Christ" [Eph. iv. 12. 14] — to preserve us from being "Children tossed to and fro, and carried about with every Wind of Doctrine by the Sleight of Men".

These "Ministers of Christ and faithful Stewards of the Mysteries of God", [1 Cor. iv. 1. 2.] to whom the Lord has given "Authority for Edification" [2 Cor. x. 8] and who, according to the Indispensible Rule of the Holy Ghost, take care, that "ALL THINGS be done to Edifying" [1 Cor. xiv. 26.] "HAVE" the "ALTAR". [Hebrews xiii. 10.]

St. Clement, one of St. Paul's "fellow Labourers, whose Names are in the Book of Life" [Philippians iv. 3] gives this Character of such Bishops as these, whom we must not forsake, that they "Holily and without Blame offer the Gifts" [St. Clement's first Epistle to the Corinthians, Cap. xlv.]

St. Ignatius also; the Glorious Primitive Martyr, points out to us, what Bishops and Priests they are, to whom we must cleave and be United, namely, "Those who preside over" us "to be Our PATTERN AND DIRECTION in the way to Immortality"; [St. Ignatius's Epistle to the Magnesians, Cap. vi.] This Way to IMMORTALITY is the Eucharist, as the same Saint informs us in another Epistle, where he says, "Breaking One and the Same Bread which is the MEDICINE OF IMMORTALITY; our Antidote that we should not die, but live for ever in Christ Jesus" [Epistle to the Ephesians Chap. xx.] Therefore, the Bishops to whom we must be United, are those, who Lead and direct us to a Blessed Immortality, by their Rightly and duly administering That Holy Sacrament:

'Tis [with a Rightful Ordination] Their FAITHFULNESS in the Stewardship of this Divine Mystery, Their due Discharge of this Great, This IMMORTALIZING MINISTRATION, that gives to their Fellowship and Communion, the High Prerogative of being most remarkably entitled THE ALTAR by the Primitive Christians; a Causeless Wilful Separation and Division from which Communion and Fellowship, is undoubtedly an Extream Aggravation of the Sin of Schism: Hence the Same blessed Martyr says, "Let no Man deceive himself, if

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" a Man be not WITHIN THE ALTAR, he is deprived  
 " of the Bread of God ". [*Ibid.* Chap. v.]

The Holy Apostles, the Apostolick Fathers, and the Orthodox Primitive Bishops, were all Retainers to, and WITHIN THE ALTAR; and therefore, all Schismaticks from their Communion were said to be, NOT WITHIN THE ALTAR; and there never was a known, condemn'd Schismatick, who divided from the Communion of the Primitive Church, but he broke Communion with such Orthodox Clergy as were the Guardians and Supporters of the Necessaries of the Christian Altar. Oh, where are the Bishops and Priests, in the Preacher's Party, who maintain and uphold the PRACTICE of those Necessaries, that we may run after and adhere to them? Are they the manifest OPPOSERS of the Restoration of that PRACTICE? Are they the Notorious REVOLTERS from it? Certainly no, These Questions answer themselves, in the very proposing. Where then shall we find among them any Faithful Guardians of the Altar Necessaries, while we know of none in their whole Party, which consists only of these *Opposers* and *Revolters*? To Such as these, neither the Divine Oracles of the Holy Scriptures, nor the Apostolick and Primitive Fathers and Councils, do at all enjoin us to unite and adhere; but on the Contrary, the Holy Ghost commands to mark and avoid them, in such their Revolting and dividing Oppositions. [*Rom* xvi. 17.]

'Tis in Vain therefore, for *modern Preachers and Writers*, to charge Orthodox Episcopal Communion with the Sins of Spiritual Rebellion and Schism, and in the Language of the Primitive Writers, to threaten them with the dire Consequences thereof, only for refusing to Comply with the Novel Inventions of *Private Anti-Primitive Judgment*, which not only enervate, but even destroy the very Practice of the Altar Necessaries; maiming thereby the Instituted Compleatness and Spiritual Efficacy of the Sacrament of Christ's Body and Blood, and Consequently demonstrating, that such Inventors, Have not, are not within, the Altar, but are destitute of those Primitive Marks and Characteristicks, which should distinguish them to be really Apostolick, and AS SUCH entitled to that Submission and Adherence, which the Holy Scriptures, and the Writings of the *Primo-Primitive Fathers* do unanimously require us to pay, to those Rightfully Ordained Bishops who are *within the Altar*, and do undoubtedly SECURE to us all the Necessaries thereof, as the Faithful Stewards of the Mysteries of God ought to do, in Obedience to the Institution of Jesus Christ.

Such

Such are the Bishops to whom we still adhere and are united ; Our Revolters, who were but very lately so united to them, have deserted them and us, and are gone Over to the KNOWN Opposers of the Restoration of the Altar Necessaries ; they have rejected and are now become in FACT Opposers of the PRACTICE of those Necessaries :

Go then to the Preacher, and consult his well informed Judgment, when it was influenced by that of the *Primitive and Universal Church*. — Ask him, in this Situation, what Censure, what Character is due to us, when We Oppose the “ REVIVAL ” of these Indispensible Necessaries ; take it in his own Words without the least Variation, immediately following his Commendation of their Excellency, that “ *they preserve the Medium between POPERY and* ” CALVINISM, *strike at the Foundation of Some of the* “ Corrupt Practices of the ROMISH COMMUNION, and ” overthrow the new Religion of the ANTI EPISCOPAL “ SECT. And is not this ” [says he] “ Sufficient to press a ” Revival of them ? Then he subjoins against our Disregard of Primitive Evidence, and our Opposing the Restoration of these Necessaries, [pag. 151. of his Necessity of an Alteration] and says, “ We SEPARATE from Christ, ” and his Apostles, from the COMMUNION of the Primitive “ Christians, from the Highest Ages of Devotion, and the most ” noble Examples of Holiness and INSPIRATION. We “ DIVIDE from Bishops, Confessors and Martyrs, from those ” who lived nearest the Apostolical Age, and were BEST AC- “ QUainted with the Christian Institutions : We neglect ” the SECUREST GUIDE to Truth, change an UNER- “ RING RULE OF PRACTICE for a PRECARIOUS ” AND PRIVATE DIRECTION, and disregard the “ BEST ASSURANCES of Heaven : In a Word, We “ UNDERMINE the Sacred and Inviolable Authority of ” the Holy Scriptures, when we depreciate the Evidence upon ” which they are received ; we STRIKE AT the Eternal “ Dictates of Infinite Wisdom, INVALIDATE all the Be- “ nefits of Divine Revelation, and REMOVE THE FOUN- “ DATIONS OF CHRISTIANITY ”. This is his Dreadful Charge against the Opposers, than which, nothing more terrible can be uttered against the MOST PROFLIGATE HERETICKS. Should not then the Guilty tremble at the Thoughts of Revolting from this Blessed “ Communion ”, This “ SECUREST GUIDE to ” Truth, This “ UNERRING RULE OF PRACTICE ”, These “ BEST ASSURANCES of Heaven ” ; when by their  
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their Revolt they plunge themselves into such a fearful Complication of Sin, as to "SEPARATE from Christ and his Apostles" "UNDERMINE" the "AUTHORITY of the Holy Scriptures" "STRIKE AT" the *Eternal Dictates of Infinite Wisdom* "INVALIDATE all the Benefits of Divine Revelation" and "REMOVE the Foundations of Christianity"? Oh Doctor and Preacher look to your Selves! These are Matters of too great Importance, slightly to be looked over, and disregarded! Then he gives excellent Rules How the Clergy should stand in the Gap, to prevent or cure These Capital Enormities; "If therefore [says he] we have any Regard to the PRACTICE and Command of Our Saviour, to the UNITY of his Mystical Body, and the COMMUNION OF SAINTS; If we have any Concern for the Articles of our FAITH, for the Divine TRUTHS OF THE GOSPEL, for the FORCE of a Sacrament, and the Rewards of Eternity, we must be INSTANT in Season, and OUT OF SEASON; we must Vindicate the Testimony of the Fathers and the PRACTICE of the Church, as the EVIDENCE of Scripture, and the BEST INTERPRETATION of the Divine Oracles; we must PRESS for a Conformity with the uninnovated Ages of Christianity, and SEARCH OUT THE OLD PATHS WHERE IS THE GOOD WAY, and Walk therein, that we may find rest to our Souls". [Jerem. vi. 16.] Pious and safe are these Rules, and "the Old Paths" and "Good Way" sufficiently distinguish'd and plainly mark'd out for us, by the whole Tenour of the Gospel Dispensation, and the Uninterrupted Doctrine and PRACTICE of the Primitive and Universal Church; which indispensibly require the Ministration of Necessary Liturgick Truths in the Church of God: while we therefore CONTINUE our Course in these sure Old Paths, and Constantly walk in this High Way that Leads to Eternal Life, we demonstrate Our Strict "Regard to The PRACTICE and Command of Our Saviour", that we adhere to the "UNITY of his Mystical Body and the COMMUNION of Saints"; we approve our Selves to have the utmost "Concern for the Articles of Our Faith, for the Divine Truths of the Gospel" "and for the Force" and comfortable Effects of the most Blessed Sacrament of Christ's Body and Blood; By this, we escape the dangerous Pit-falls, which are innumerable in the Bye Paths, and Cross Ways of Mens PRIVATE JUDGMENT; we are Secur'd from the Infection of NOVEL INVENTIONS which under-

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mine, and are destructive of the Truth ; we are preserv'd from the singular PRIDE and VANITY of Leaning to Our Own false Understanding, in Opposition to the Testimony of the Universal Church ; we are Secur'd from that Tormenting Anxiety, Distrust and Suspicion, which must one time or other haunt the Minds of those who have been better inform'd, and yet inconsistently attempt to Serve God with they know not what, instead of his appointed Service ; and we are advanced above all those Dreadful Cutting Pains of a wounded Conscience, which, first or last, are the Result and Consequence of Mens wilfully Revolting from the PRACTICE of those Sacred Truths, the *Necessity* whereof themselves have been rightly Convinc'd of, and with a Pious Commendable Zeal according to Knowledge, *recommended, taught,* and ENJOYN'D to others also : Let us then Adhere to the Safe Guidance and Direction of the Primitive Catholick Church, in the Necessaries of God's most Solemn Worship, and earnestly pray to him, That Our Once Faithful Instructors may "*Remember*" ——— "*how they have received and heard*" [Rev. iii. 3.] and "*from whence they are fallen*" ——— that they may "*Repent and do*" their "*first Works*" [Rev. ii. 5.] And "*The God of Patience and Consolation*" grant them and us "*to be LIKE MINDED one towards another, ACCORDING TO CHRIST JESUS : that we may with One Mind and One Mouth, Glorifie God, even the Father of Our Lord Jesus Christ*". [Rom. xv. 5. 6.] "*To whom be Praise [i.e. GLORY, δόξα] and Dominion for ever and ever, Amen*". [1 Pet. iv. 11.]

LONDON,  
1st Aug. 1733.

**F I N I S**



## POST-SCRIPT.

§. LXI. **T**O Demonstrate further, that Dr. B — 's and the Preacher's Out-cry against us as Schismaticks, for not going the said Doctor's Lengths, is an Insignificant Noise and Clamour about Nothing, it is very Remarkable, that the said Doctor pays so little Regard to his Clandestine Agreement of 1732, wherein he promis'd his New Party, that "*from and after the first of September*" in that Year, he would "*lay aside*" our Office and "*administer the Holy Eucharist according to the Form prescrib'd in the Establish'd Liturgy of the Church of England*". [See pag. 72.] I say, so little do's he Regard this Promise, That, for five Months and more after That 1st of September, he continued to administer the Eucharist to Some of Our Communicants, after this following Manner, to make them Easy; as I have it in an Original Letter from one of them, dated the 1st February last: viz.

"He begins with the *INTROIT* for the Day, and afterwards proceeds according to "*the Form of the [Establish'd] Liturgy till the Conclusion of the Words of Institution, viz. Do this in Remembrance, &c* He then subjoyns the Form in *OUR LITURGY*" [call'd the New Office] "*from the Words WHEREFORE HAVING IN REMEMBRANCE, &c. to the Conclusion of that Prayer, by which the OBLATION and INVOCATION are made. He useth the Prayer for the Church militant [with the Title] to the Words Need, Sickness, &c and then subjoyns, WE COMMEND UNTO THY MERCY, &c. as in OURS to the Conclusion of that Prayer. And doth PUBLICLY MIX the Wine and Water.*"

Thus the Doctor dreads not, to minister to them, whom He and his Party term Schismaticks, and in that Very

Form and Manner too, which, he says, is the Cause of the pretended Schism. This would be wonderful Management, and unaccountable Hardiness indeed, if the Doctor did really believe himself, when he cries out against us, SCHISM! But the Wonder may cease, by the Interposition of a Charitable Guess, that the Doctor may have repented of the Wrong Step he had taken in making the said Promise: For, no Man is Bound by an *unlawful Agreement*, any more than he is by an *unlawful Oath*.

But, be the Doctor's Motive, for this surprizing Behaviour, as it will: he is by Letter from his Party in London reprov'd for it; To This Reproof, he returns his Answer to Mr. H. G. dated *March 1. 1732-3*, whereof I have an Exact Copy; and therein he owns the Fact of so administering to Our Communicants as above; and says, he "*thought it best to bring them gradually to a liking of the Communion Office in the Common Prayer Book; And THEREFORE he did for their present SATISFACTION use the Additions*" abovementioned, "*till such time as*" he "*Could help them, to an Answer to Mr. L——'s Book. And therefore having received Mr. S——'s Answer to Mr L——*", he "*sent it to them, together with a Letter to acquaint them, that now they should no longer expect or desire any manner of Addition to the Communion Office in the Common Prayer, and that for the future he should administer to them in that Form without deviating from it in a Title*".

In which Answer of the Doctor, we see, that he is not the Penitent, my Charitable Guess would have been glad to have found him; And that, according to his own Principles, He, in this Matter, *did Evil that Good might come of it*; For, if his Promise in the Clandestine Agreement was Just and Good, as he professes it was, then His Breach of it was an *Immoral Evil*, and therefore not to be excus'd by his new Invention of *Meaning and Intention*, or a Design of procuring thereby any the Greatest Good Whatsoever.

And thus the Doctor did not Scruple, deliberately and for a long time together, to plunge himself into what the Primus of his new Party calls "*Schismatical in the Church and Rebellious in the State*" [See pag. 99.]; And this, with an *Intention* to give "*present Satisfaction*" to [Men, in Communion with Those who by himself are term'd] Schismatics, by complying with their Supposed Sin, that he may reduce them to his Pretended Unity of the Church: A Hopeful Sort of Practical Divinity! The

The Doctor in another Part of his Answer says, That he has "*received Letters from the Chief of*" our Communicants in the Country he speaks of, "*that they would be Satisfied with the Established Form*" — And further, "*that by*" his "*Temporary Compliance he has preserv'd that Little Congregation, and brought them to be INTIRELY*" "*with*" His New Party. But Contrary to all this, I am assur'd from the Mouths of no Less than Three of Our Communicants in that Country, [who Came to London and kindly made me a Visit, after the Date of the Doctor's Answer;] That the *Little Congregation* the Doctor speaks of, have forbidden his Coming to them to minister in his new Manner; that he has not *preserv'd* them, as he terms it; that they are not One with his new Party; but that they retain their Catholick Principles, and cannot come into his New Practice. And for a further Confirmation of all this, I have seen an Original Letter under the Doctor's own Hand, dated 16th April 1733, which is 46 Days after the Date of his Answer, which Letter He wrote, to draw the Little Congregation into a Compliance with his new Method, to which he had not yet brought them, as is manifest by his Manner of arguing with 'em in the Contents of that Letter. And to Crown all — I have another Letter, from One of that Little Congregation, dated 2d July 1733, which informs me "*the Doctor's Information to Mr. G — is Intirely Groundless*": And by this Letter, and the Testimony of one of our abovesaid Communicants who visited me, I find, that no Body there, has comply'd with him But Two Ladies, one of them about Fourscore Years of Age, and the other about Threescore. The Bare Mention of These Things, is Severe enough. I pity the Doctor! But *necessary Truth* must be justified.

The Doctor in his said Answer to Mr. G — promises him "*that he shall every where hereafter, as he has hitherto done in his own House, administer the Eucharist INTIRELY according to the Book of Common Prayer*". But neither will this Stand the Test; For, even in his own House, He is known to make the *Mixture openly*, and in order to Proselyte to his Party, he professes, when arguing to that Purpose, That "*as to the Mixture he do's it publickly*", And that he "*uses the Sign of the + in Consecrating*"; as I can prove by Letters from that Country, not only dated before he made this Promise to Mr. G — but a considerable time, namely, some Months Since that Promise

mise; And the Doctor himself also in his Answer to Mr. G — pleads for the Lawfulness of his Use of an Introit, which, he says, “ *he looks upon to be no more a Breach of “ AGREEMENT, than to Sing Sternhold and Hopkins”*; Tho’ by the way, these two are quite different; The first being no Custom of the Church of *England* for the Priest to give out and read at the Altar; and the other, an Old Tolerated Custom of the Church, for the Lay-Clerk to give out in his Desk, and the People to Sing with him, while ’tis suppos’d the Priest is preparing for the Communion Service. In short [*Sternhold and Hopkins*] a long tolerated Custom of the Church, which at length obtains an Equivalence to the *Appearance of a Law*, is no Argument for the Lawfulness of Introducing a Custom again, *viz.* The *Introit* which the same Church once had by Law, and which she afterwards annull’d and discharg’d out of her Publick Service, so, as that it was *no Longer her Custom at all*.

And thus we see How the Doctor’s Agreement with his new Party, do’s not yet sit smoothly upon his Mind, since, notwithstanding his Professions of *Intire* Compliance, He do’s not minister in UNIFORMITY, with them; but, in no Less than three Instances, The *Introit*, The *Publick Mixture*, and the *Sign of the +*, differs from them in Practice, and Breaks the Laws both of That Church and State, to which he pretends an Intire Attachment.

Such Guidance as This, *Backward and Forward, and Back again*, is but a sandy Foundation, whereon to Raise the Charge of Schism, against those who will not follow, nor be Led by Such *Uncertain and Irregular Motions*: Adherence and Unity with These, is Unity with we know not What, except, the CERTAINTY of being at Unity one Way or other, with *That which is Wrong*.

## ADVERTISEMENT.

**W**HAT I have to say to The *Northern Writer*, and further to Dr. B — and his Appendix, is now in the *Press*; and I intend it to be distributed so soon as the *Printer* can work it off.



Correct as hereunder.

- P**AGE 23. *lin.* 26. read, Know, if granted,  
*lin.* 35. 36. read, has endeavoured to prove  
 Pag. 31. *lin.* 21. read, Are Supposed to be the Bread  
*lin.* 22. read, And without all doubt are the  
 Money  
*lin.* 28. read, The Oblations  
*lin.* 39 & 40. read, Their Supposed first  
 Pag. 44. *lin.* 11. read, Christ's Church  
 Pag. 52. *lin.* 11. read, Be it supposed So,  
*lin.* 16. read, Are suppos'd to be offer'd  
 Pag. 111. *lin.* 18. read, "withstood" St. Peter  
 Pag. 112. *lin.* 5. read, but so,  
*lin.* 13. read, [ i. e.  
*ibid.* read, "is  
 Pag. 131. *lin.* 40. read, Whole,



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THE  
SUPPLEMENT CONTINUED

In Answer to

The *Northern Writer's*  
APPENDIX,

Dr. Brett's PAMPHLET,  
AND

The *Appendix* thereto Annex'd.

BEING

A Detection of the Fallacies and Insufficiency of  
Their Attempts to prove, that the Church of *England's*  
Present Liturgy retains some Usages, which were enjoyn'd  
in her first Reform'd Common Prayer Book.

Wherein also

Their Endeavours to Represent the *Clandestine*  
*Agreement* of 1732, as a Scheme useful to promote the  
SOUND UNITY of the Church, are prov'd insignificant;  
and the *Agreement* it self is shewn to be INCONSIS-  
TENT with THAT UNITY.

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*Why call ye me Lord, Lord, and DO NOT the Things*  
*which I say?* [St. Luke vi. 46.]

*What doth it profit my Brethren, tho' a Man say he hath FAITH,*  
*and have NO WORKS? Can FAITH save him?* [St. James  
ii. 14.]

*To him that knoweth to DO Good, and DOTH IT NOT,*  
*to him it is SIN.* [St. James iv. 17.]

*He that DOETH TRUTH cometh to the LIGHT, that*  
*his DEEDS may be made MANIFEST, that they are*  
*WROUGHT in God.* [St. John iii. 21.]

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LONDON PRINTED MDCCXXXIV.





The *Supplement* continued,  
In Answer to  
The NORTHERN WRITER'S  
APPENDIX, &c.

S I R,

§. LXII.



S [without any Painful Emotion] I do but smile at The Title Page of your Appendix, which calls my "*Indispensible Obligation*", A SCURRILOUS LIBEL; So, I am Charitably mov'd to Compassionate that Disposition of Mind, which

push'd you upon moving Out of and Contrary to Character, when you Stoop'd so low, as, to the mean Employment of Casting Filth and Dirt at your Opponent, to make him appear an odious Person, made up of this most Frightful Composition, namely, of "*Impotent Rage*", — "*monstrously transported*", [pag. 1.] "*unparallel'd Boldness*", [pag. 2.] "*Outragiously insults*"; "*a Black Conspiracy*", [pag. 3.] "*Paving the Way to Popery, and giving a Broad Intimation he WILL shortly renounce both his Orders and His BAPTISM too*"; — "*He must not think to put out our Eyes, that we mayn't see whither HE IS retreating, and whither HE HOPES to Lead those who are so blind and so unthinking as to follow him*"; [pag. 4.] "*COUNTERFEITS standing up for the Glory of God*", FACTION, Schism, and Pri-  
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"*vate Revenge*", [pag. 5.] "*He has still some of the old Leaven of his PRESBYTERIAN EDUCATION remaining in him*"; [pag. 5. 6.] "*His usual Confidence and Spleen*"; "*His Talent of RAILING, at which he is acknowledged to be very Expert*"; [pag. 8.] "*This PERVERSE Writer*"; [pag. 9.] "*who takes a Pride in avowing himself a bitter Enemy, not only to the Doctrine, but also to the very BEING of the Church of England*"; [pag. 30.] "*His Egregious Vanity*" [pag. 69.] "*His gross Ignorance in the MOST COMMON THINGS*", [pag. 75.] Had you but been aware of the *Quality of that Spirit*, who prompted all this and much more of the Like Nature, utter'd in your Appendix, I am so charitable as to hope, you would have writ with better Temper, and not have suffer'd him thus far to prevail against you.

But enough of this : I am above the *Scavenger Drudgery* of Retaliation, and will press you with nothing more than the *Merits of the Cause*, which being a Matter of the Highest Importance, The Arguments to Support it, while I am possess'd of them, will abundantly more than Satisfy and recompence me, for all the *just Demands* which I have against you.

§ LXIII. **Y**OU frequently complain, that I have not answer'd what you call your ARGUMENTS in your two Discourses ; and you tell me indeed, that I CANNOT answer them. To be plain with you, Sir, Your Book is destitute of all ARGUMENT, it only abounds with your own unprov'd *magisterial Assertions* ; with the *Private Opinions* of Particular Doctors, *not agreeable to the Sentiments of other Doctors as Learned as they* ; and with your *Partial* and therefore *Wrong Inferences*, which you draw from the very Passages of the Primitive Fathers and of some Fragments of Later Liturgies quoted by you ; all these together amount not to One Argument, that the Publick Liturgy of the Church of *England* allows of, or provides for, the Usages you pretend it contains ; and therefore, it may justly be said that YOUR ARGUMENTS cannot be answer'd, because indeed you have not yet any Arguments : And how can Answers be given to that which IS NOT ?

And yet, Sir, I have in Pages 94 and 95 so far taken notice of that Book, as to prove its Insufficiency upon the Articles of *Prayer for the Dead*, The *Invocation*, and *Oblation* ; and shall think it worth while further to Expose its Fallacies, whensoever you shall make it a *Publick Book*, that the

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*Church of England herself* may see your manner of defending what you Call her Cause, and which, for that Reason, methinks, you should not suffer to walk on still in Darknes, as now it do's, and is therefore not in a due Situation, for my Answer at Large thereto, which I intend to be *Open* and *Publick*, when you will give me the Proper Occasion.

In the mean time, I shall not altogether pass by That Book in these Papers; tho I must tell you, That All you have therein said, is sufficiently obviated, by the *Publick Authentick Acts* of the *Church of England* herself, the very naming of which, without any Interpretations put upon them, is enough, in all reason to Overthrow every thing that you have yet advanc'd.

These Acts are produc'd in the foregoing Pages, and by seriously comparing them with your unprov'd Assertions, the Fallacies of your whole Book are easily detected. Nay, if an Honest Common Reader will but seriously peruse, only the Communion Service of his Common Prayer Book, [about which alone is the whole Dispute] he may, without being a Doctor of Divinity, plainly see, [contrary to all your Pretences] that, There is no Injunction to *mix Water* with the Sacramental Wine; No Prayer appointed where-with to offer the *Sacrifice* of Christ's Representative Body and Blood; No determinate Prayer to God, to make the ELEMENTS THEMSELVES, to be Christ's Body and Blood; and no determinate *Prayer or Offering for the Faithful departed*: To see the Absence of these, requires no *Clerkskip*, no Profoundness of Criticism in the Art of Reasoning; Industrious common Sense [impartially attended to] is enough for this Discovery; and to argue otherwise, as if this Service were not to be understood, but by Men of Great Learning and Nice Criticks, whose deep Insight in the Knowledge of *Mysteries*, and *profound Secrets*, enables them to see all these four Necessaries sufficiently provided for in that Service, is, in effect, the same thing as to say, that the Language thereof is as Abstruse and Difficult to a common honest Reader, as is an *unknown Tongue*; nay, and even more than so, to some of the *Learned themselves*, who have not yet been able to find out these Necessaries in that Service, [as your Friend Dr. Brett himself acknowledges, See § VI. pag. 13. from Line 25. and forward] which defames the Service, as more disreputable, than the Romish Worship in an Unknown Tongue, and exposes it as a flagrant Opposition to the Canon of the Holy Ghost [often referr'd to in these Papers] which expressly commands the Ministrations  
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of the Church to be in a Language understood by the Unlearned, and contributing to their Edification; nay further, to make the *English* Liturgy thus Dark and Mysterious, is Directly Contrary to the Church of *England's* Publick Declaration of its Easiness to be understood; for, in Her Preface thereto,, which is her *Publick Act*, She Affirms that Her "RULES" there "Set forth" — "are PLAIN and "EASIE to be understood": Whereas you and your Party, by your Late *Agreement*, give them the Disreputation of being in themselves so dark and difficult, as to Want the Help of your *Declared Intentions*, to unfold the Mysteries pretendedly contain'd in them.

§ LXIV. **Y**OU have Set yourself up, as a Healer of our unhappy Divisions, and I should heartily have rejoic'd if you had really been so; but the Misfortune is, that your Tenacious Attachment to *Private Judgment*, and your Positive Way of asserting, instead of proving, have caus'd you so to manage, as that neither of the Contending Parties can acquiesce in your Proposals, and the Result of your Tampering in this weighty Affair, is, that there are now more Divisions, than there were Before you attempted a Coalition, by such *Means*, as in their own Nature are utterly unsuitable for so Desireable an *End*.

§ LXV. **Y**OU acknowledge, *Pag 2*, what my Ist § affirms, that "from the beginning of Christianity to the Council of Nice and long after, the Catholick Church was United in One Holy Doctrine, Discipline, and MANNER OF WORSHIP. One of the Ingredients then of the Unity of the Primitive Church, is that MANNER OF WORSHIP: This MANNER of Worship was happily restor'd to us *Anno 1717 and 1718*, as in my § II. by a Synod of Bishops assembled with their Presbyters; whereby we were Secur'd of being in that *Safe Unity*. But, You Oppose this *Manner* of Worship, & thereby *That Unity*.

§ XLVI. **Y**OU say, *Pag. 3*, concerning what they then subscribed, that "A Very Worthy Person of Another Nation, has now RETRACTED that Subscription". This, if it were True, affects not the Merits of the Subscription, any more than Arch-Bishop Cranmer's Recantation of his Protestant Principles, in favour of Popery, affected the Merits of his Former Subscriptions against Popery: Mens Frailties in forsaking, are no Arguments to prove,

prove, any Badness in that Cause which they forsake : and therefore, this Allegation, is utterly useless if it were true. But, in reality that worthy Person, Bishop Gadderar [ now deceased ] continued the Ministration of the four Usages ; and in his Letter to a Friend in London, dated *Old Aberdeen* Nov. 13. 1732. thus reflects on Dr. B — in these Words, “ I am sorry [ says he ] “ that Dr. B — and others cannot “ allow their Brethren to be as **EXPLICITE** in the Matters “ which they themselves have Learnedly and Laboriously Con- “ tended for, as our Communion Office is ; with which, it may “ be Supposed, they would be Satisfied ” ; This is contrary to any Such Retraction as you talk of.

§ LXVII. **Y**OU fancy, That, That Subscription nulls the Eucharist of the Church of England, and then Conclude with the Papists, that if “ the Church of England has not the Sacrament which Christ instituted ” she “ has not the Sacrament at all ” — “ no Eucharist no Church ” — her “ Orders are null ”, &c. pag. 3. But, be these Premises what they will, the Consequence which you and the Papists draw from them is deny’d ; for, This Consequence do’s not follow from those Premises, because, the Church of England **ORIGINALLY** receiv’d Authority and Commission to Ordain and Consecrate the Sacrament, &c. — She in *fact* Conveys this Commission to others — what she receiv’d, she gives — and these *Facts of Receiving and Giving* are True and Valid, even if the Execution of one Part of the Commission, *viz.* to Consecrate the Sacrament were omitted, or neglected : because, a Commission to act in a Function is One Thing, and *Acting* in the Duties of that Function is Another ; The Commission still Subsists, when the Act for which ’twas given is not exerted. A Lazy Christian Priest who never performs his Duties of *Baptizing, Consecrating* the Eucharist, &c. for which he was Commission’d, nay, and it may be, totally withdraws himself from the Execution of them, to Live altogether a *Secular Life*, remains a Priest still, his Commission is not made Null and Void, by his Neglect and Worldly-mindedness ; If he repents of these Crimes and would Execute the Duties of his Function, he do’s not Want a New Ordination, his first Commission remains in full Force, and the same holds true of a negligent Bishop, who, if he should Constantly Omit to administer the Eucharist would remain a Bishop still, his Sinful Neglect of this Part of his Duty for which he was Commission’d, would not Null his Commission, but the Or-  
dinations

dinations perform'd by him would be good and valid, tho' executed by him, during Such his Habitual Omission of the other Parts of his Function. The *Jewish* Priesthood was not made Null and Void, by their Want of Sacrifice 40 Years in the Wilderness, nor by their Like Want during their 70 Years Captivity in *Babylon* — all which shews the Notorious Fallacy of the Papists, and your Nulling the Church of *England's* Orders, &c. in Case of her not having the Eucharist as Christ instituted it.

§ LXVIII. **I**F you'll patiently review your Reflection upon your Opponents in pag 6. — where you say “ *When once Men take the Liberty to depart from their Rule given 'em by that Publick AUTHORITY which God has set over them, there is no End of Wandering, of dividing and subdividing, &c* ”. You'll find 'twas too hastily utter'd, for want of a just distinction; for, RULES given by Publick Authority are not always right; If you want Proof for this Negative, take a View of the Rules in *Rome, Italy, Spain, France, &c.* and then See, how judicious is your Casuistry, which teaches to adhere to a Rule given — without affixing any Limitation; according to which, the Vicar of *Bray's* Maxim holds good, that “ *when we are at Rome, we must do as they do at Rome* ”; This is an Easy Saving Article! by the Practice whereof, a Man is always Secure of *Sleeping in a whole Skin*: But, Such Latitude here, will not Secure Our Safety hereafter; Definitive Doctrine determining the Nature of a Rule that binds the Conscience, is more becoming a DIVINE, who should be a Sound Teacher of the Ignorant; This Definitive Instruction contributes to their Preservation from the dangerous *Latitudinarian Weakness*, of being carried and turn'd about with every Wind of Doctrine, that may chance to gain the Reputation, of being made the Publick Rule of their Times, and the Places of their Habitation

Let us now See the Exactness of your Reasoning with Relation to the Four Usages, &c.

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### Ist, Of the Invocation.

§ LXIX. **I** HAVE largely shew'd upon this Article, That the Prayer Grant that we receive, &c. is not Equivalent to the Catholick Invocation in King Edward's

ward the VIth's First Common Prayer Book, for which  
See § XVI. pag. 22 — § XX. No. 3. pag. 28. — § XXV.  
p. 52. — § XXXII. No. 4. pag. 79. — pag. 94. and § LIII  
throughout.

Now you are so very Generous ! as to Own with me " *It*  
" *is True, This Prayer was ALTERED to give some SATIS-*  
" *FACTION to those who DISLIK'D it, because the Church*  
" *of Rome had made use of it to Countenance the Doctrine of*  
" *Transubstantiation* ". pag. 13.

Then 'tis as plain, as that 2 and 3 make 5, That the Al-  
teration is such, as to give the Satisfaction desired; they  
DISLIK'D praying that the Bread and Wine may BE the  
Body and Blood; 'twas alter'd to Satisfy them, and there-  
fore into a Petition that do's not pray that the Bread and  
Wine may BE the Body and Blood; this you must allow  
upon the Truth of your own Assertion, and the *honesty* and  
*Sincerity* of those who made the alteration to *Satisfy* the  
Complainants; for, as what you here affirm is True; So  
'tis as True, that they who alter'd the first Prayer to Give  
SATISFACTION to those who dislik'd it, were not such  
*Cheats* and *Fools*, as to alter it for another Petition that  
pray'd the very SAME THING, which was DISLIK'D,  
and to expect at the same time that such a Suppos'd Al-  
teration, would give the SATISFACTION desired. Sure,  
Sir, you are not so uncharitable as to believe and say, thus  
Severely of the *Honesty* and *Common Sense* of the ALTE-  
RERS of the first Prayer. Your Prayer therefore " *Grant,*  
" *&c.* " do's not pray the Same as the first Prayer did, *viz.*  
that the *Bread and Wine may BE the Body and Blood*, and  
consequently all your attempts to prove that it do's so, are  
frustrated by this your own Concession.

§ LXX. **I** Find you make me another Concession, which  
also Invalidates your endeavours to prove that  
your Prayer " *Grant, &c.* " is the Catholick Invocation;  
for, in my § XX. No. 3. pag. 28. 29. I have prov'd, that  
If the Prayer " *Grant, &c.* " did pray that receiving Bread  
and Wine may be the MEANS of our Partaking of Christ's  
Body and Blood, yet this would not necessarily pray, that  
those Elements themselves may BE that Body and Blood,  
because, the Church of *England* teaches, that a Man in want  
of the Sacrament, can EAT AND DRINK Christ's Body  
and Blood, by Means, *viz. Repentance, Faith in,* and a *thank-*  
*ful remembrance of Christ's Death*, which Means are not them-  
selves in any respect the Body and Blood of Christ [Rubrick  
after

*after Visitation of the Sick.*] In Answer to this, you in your 14 pag kindly Grant me, "THEY ARE NOT *ordinarily* "SO, *when the Sacrament may be had*" which is as much as I desire of you, and so we are agreed, that Those Graces are not themselves Ordinarily, the Body and Blood of Our Lord; by which at Unawares you come to my Argument, that the Church Teaches, there are Means of Eating and Drinking Christ's Body and Blood, which Means are not themselves in any respect that Body and Blood; and that therefore your Prayer "Grant, &c". do's not necessarily Pray, that the Elements MAY BE His Body and Blood

But yet, that you may have the Pleasure of Contradicting, you will have it, that in "*the Extraordinary Case*" — [viz. Want of the Sacrament] Those Graces of *Faith, Repentance, &c.* "Certainly ARE CHRIST'S BODY AND "BLOOD in Some respect; pag. 15. for which you give no Argument; but assert roundly they are So "*as they stand in the Place of the Sacrament, and are a MEANS of Uniting us to Christ*": *Ibid.* which again, before you are aware, Spoils your whole Assertion of their Being HIS BODY AND BLOOD; because, SUCH MEANS of "*Uniting us to Christ*", as you call it, [but as the Church of England terms it, *Eating and Drinking his Body and Blood*] Cannot by any Divine Revelation, be prov'd to BE HIS Body and Blood, at all; for, there is no Such Revelation, that ever taught so: The Bare Light of Reason cannot teach this, but indeed the direct Contrary, because, This informs us, that the MEANS are One Thing, and the END attain'd thereby is ANOTHER, and that therefore, the *Means themselves* are NOT THE END, and Consequently, that *Faith, Repentance, &c.* which are the MEANS of Eating and Drinking, cannot BE, the BODY AND BLOOD of Christ, the Eating and Drinking whereof, is the END of those Means in that Rubrick: Deny this, and say that those Graces ARE HIS BODY AND BLOOD; and then we shall see the Exactness of your Reasoning Faculty, in making the MEANS and the END to be One and the Same Thing, which is an Absurdity; and Consequently, to pray that our receiving Bread and Wine, *may be the MEANS* of Our receiving Christ's Body and Blood, is not necessarily a Prayer, that Those Means MAY BE his Body and Blood; because the Means and the End are not One and the Same Thing. See more-upon this p. 140, &c.

§ LXXI. **Y**OU ask me pag. 14. "Is not" [This Rubrick] "in the first Book too, and also in the Scottish Liturgy? I answer yes it is in those two Books; and yet it has not [tho' you say it has] "the same Force" against the Prayer in the first Book", pag. 14, — as it has against your Prayer "Grant, &c." in the present Book — because, the Prayer in the first Book is full and Express, that the Elements, "MAY-BE" — "THE BODY AND BLOOD", [as also in the Scotch Liturgy]; and your Prayer [Grant, &c.] is no such Prayer at all; it is altogether Different from, and bears no Resemblance to, that first Catholick Invocation, and consequently, the Rubrick after the Visitation of the Sick in all the three Books, is no Argument against the Catholick Invocation in the first Book, while it stands a good Argument against the Prayer in the Last Book; for, an Argument that stands good against a defective Thing, cannot with any tolerable Sense be said to be of force against Another Fully Compleat thing, which is quite different from the other Defective One; or more Short, an Argument against a DEFECT, is not an Argument against a COMPLEAT FULLNESS: And therefore, there was no need of taking notice of the Visitation Rubrick, as it stands in the first Book and the Scotch Liturgy [which have the Compleat Catholick Invocation] when 'twas justly produc'd from the Last Book, against your Defective Prayer in the same Last Book, which has not the Compleat Catholick Invocation.

§ LXXII. **W**HAT you endeavour to Argue from the Bare Opinion of Particular Doctors, pag. 9, 10, 11, &c. is nothing to the Purpose, as has been already shewn in my pag. 94. the Arguments whereof Want no repeating. Other Doctors as learned and as knowing in the Nature of the Liturgy as they, have been, and are of a Contrary Judgment, no matter whether before, in, or since, the rising of the present Dispute; you call for Particulars, — they are numerous, whether Publick Writers or Others, is no Alteration of the Case. — Bishop Hicke in the most experienc'd part of his Life [as I, and more, are Living Witnesses,] Bishop Collier, Bishop Griffin, Bishop Gadderar, Bishop C —, Bishop R —, Bishop K —, Dr. Brett, and Bishop B —, These Nine —; to whom add Priest Brown, Priest Montgomery, Priest Peck, Priest Ratter, Priest Ford, Priest D —, Priest L —, Priest W —, Priest C —, Priest Doughy, Priest S —, Priest E —, Priest

Priest *J—b*, Dr. *Grabe*, [witness his *De Forma*, &c.] which make Fourteen more, not to dignify among these “THIS PERVERSE WRITER”, as you handsomely term him, *pag.* 9th; Every One of all these, have given their Testimony against the Judgment of the much fewer Number produc'd by you; to which I can add, even some of the Parochial Clergy still Living, not forgetting those “VERY MANY” of whom Dr. *Brett* puts you in mind in his Printed Letter to you, *pag.* xxvii. of the Preface to your two Discourses, and of whom I have reminded him and you in § VI. *pag.* 13. and § LXIII. *pag.* 183. of these Papers; to which very great Number may be join'd the Testimony of unquestionably Learned *Laicks*, among whom especially Mr. *Charles Dr—er*, and the Very Learned and Judicious Dr. *Francis Lee*: These are much more Numerous than the Very few you have referr'd us to; and their Judgments Vastly Superior, as 'tis exactly agreeable with the Publick Acts of the Church of *England* her self.

'Tis True, you may tell me, that Some of these have since declar'd they are now of another Opinion? Oh Dear Sir, who will question this; when 'tis manifest enough that there is Dr. *Brett* against Dr. *Brett*, and again Dr. *Brett* against *Brett*, that is, Dr. *Brett* Anno 1732. against the Dr. *Brett* of 1717; and after, this Dr. *Brett* towards the Conclusion of 1732, [See *pag.* 175] against the Dr. *Brett* of the 26th of May, 1732. [See *pag.* 72.] It must also be own'd, there has been *Doughty* against *Doughty*, and there are *S—t* against *S—t*, *E—y* against *E—y*, *J—b* against *J—b*, *W—t* against *W—t*, Mr. *B—t* against Mr. *B—t*; These Seven, and more if you please, as many as you will, have chang'd their JUDGMENT; and this Confirms us, [being a full Demonstration,] that the Bare Private Judgment of Particular Learned Doctors of a Church, cannot be the SURE RULE, whereby to determine the Certain Nature and Quality of their Churches Practice, since this Private Judgment is so Various, so fluctuating, so inconstant and disagreeing, and oppositely inconsistent; Doctors against Doctors, and the same Doctors even against themselves, that the Stand-by, must be in an Irrational State of Distraction, if he has not some Surer, some more Steady, and Unvaried Rule, whereby to regulate and fix his Determination concerning the True Nature and Quality of her Practice; and this Rule can therefore be no Other, than Her own Publick Authentick

Authentick Acts, establish'd by her self, as a Church ; which are themselves sufficient to discover the TRUTH or FALSHOOD, the *Rationality*, or *Fallaciousness* of any Particular Doctors Representation of her enjoin'd Practice : By this we discover the Fallacies of Romish Emissaries, who misrepresent the Doctrine and Practice of their Church ; By this we plainly See, the Mistakes, and no Arguments of Protestants too, who would some of 'em recommend their Churches, and Societies, as exactly Conformable to the Pattern of the Primitive and Universal Church ; and by this we evidently find, which of the Disagreeing Doctors, dissenting from One Another and some of them Opposing themselves too [as above], about the Doctrine and Practice of the Church of England ; I say, by this Rule of the Churches authentick Publick Acts, we easily See, which of these disagreeing Doctors do give a Just Description of her, and which of them do no such thing, but only advance their own *Private Judgment*, as the Rule and Standard of her Practice.

In Vain therefore is your Outcry against Our Rejecting the *Private Judgment* of some of your Particular Doctors ; When you endeavour to represent it, as equally Reasonable and Just, to reject "*the Consentient Testimony of the Primitive Writers*", concerning the Sense of the Holy Scriptures, as you do, in *pag. 11.* For, *The Testimony of the Primitive Writers* is **CONSENTIENT** by your Own Confession, yes, Sir, *Consentient* with *themselves*, and with One Another, and *Consentient* with all the Publick Councils, Creeds, Liturgies, and every manifest Authentick Act of the Primitive Church ; and therefore, being thus **CONSENTIENT**, 'tis unreasonable and unjust to reject *their Testimony* ; for indeed, this Cannot rationally be call'd their meer *Private Judgment*. But as for your Particular Doctors here, take 'em in the Whole, Their Opinions are not *Consentient*, but *Dissentient* ; not *Agreeing*, but *Disagreeing* ; not *United* but *Opposite* One to Another ; some of them *discordant* with, and varying from the Publick Authentick Acts of their own Church ; and others of them *Opposing* and *Contradicting* themselves too, with relation to those Very Acts ; so that, here is no sure Footing to rest on ; and therefore, the Opinion of these Latter, is *No Testimony*, but *Private Judgment* only, and because discordant from the Publick Acts of their Church, are justly to be rejected, as false Representations of their Churches established Practice.

§ LXXIII. **I** OBSERVE throughout all your Performances upon this Article of the Invocation, you are mightily in Love, with an Endeavour to represent the Petition "*Grant, &c.*" as if it was the very same, as praying that the Elements "*MAY BE the Body and Blood*"; or, [as you please your self with pretending to explain that Strong Expression, in Softer Terms, that is] "*MAY BE unto us the Communion of the Body and Blood of Christ*", pag. 11, 12, &c. This looks very Artful, but the Fallacy thereof, you have already betray'd, by your acknowledgment made to me, which I have remark'd upon in my § LXIX. where I have from your Own Premises prov'd, that the Words "*Grant, &c.*" are not the same as praying that the Elements "*May be Christ's Body and Blood*"; which indeed is manifest enough in the very Petition atLength in the Common Prayer Book; so that, here is One Part of the Fallacy, notoriously expos'd: There is but One Part more to be laid open, and that is, your Explaining "*MAY BE the Body and Blood*" by these other Terms "*MAY BE unto us the Communion of the Body and Blood*"; as if they were the very same; "*precisely the SAME EXPRESS and determinate Petition*". You say, pag. 12.

This SAMENESS involves you in a Self-Contradiction; for, as I observ'd before [§ LXIX.] you own the Invocation was ALTER'D, and here you assert, 'tis "*precisely the SAME EXPRESS, and determinate Petition*", which is a direct Contradiction in Terms. And so the other part of your Fallacy is detected.

But I will not stop here — For, 'tis as Evident as any thing can be to mortal Eyes and Ears, that in all the Common Prayer Book, as there is NO EXPRESS and determinate Petition that the Elements "*MAY BE the Body and Blood of Christ*", So, there is NO EXPRESS and determinate Petition that the Elements "*MAY BE unto us the Communion of the Body and Blood*". Your Petition "*Grant, &c.*" prays that "*we receiving*" — "*Bread and Wine*" — "*may be Partakers of his most Blessed Body and Blood*"; This is no Prayer, that the Bread and Wine themselves MAY BE His Body and Blood; as the Institution requires that they must BE. Your Prayer do's not request, that "*we receiving Bread and Wine*" — "*may be Partakers of*" that Bread and Wine made into the Body and Blood: And therefore, your Equivocal Terms "*may be the Communion of his Body and Blood*", if they were meant

meant by your Petition, do not so much as necessarily imply "*may be the Communion*" of that Bread and Wine made into his Body and Blood, this is manifest; and therefore your Petition prays, that we may be Partakers of Another Body and Blood, than are that Bread and Wine; which must be the Natural Body and Blood of Christ now glorified in Heaven. And this is no more than the Calvinists Sense of the Thing; for, as Dr. Brett has very well observ'd, [in viii Page of the Preface to his Discourse concerning the Necessity of Discerning the Lord's Body in the Holy Communion] "*The Calvinists*" [says he] "*evidently maintain, that there is nothing but BARE BREAD AND WINE given to us to be eat and drank with the Mouth in the Holy Eucharist; But then they believe, that at the SAME TIME Christ gives us his very Natural Body and Blood, that is now in Heaven, and we eat and drink it with Our Hearts by Faith*". So that, upon the whole, As your Petition do's not pray that the Bread and Wine MAY BE Christ's Body and Blood; and again, as it do's not pray that the Bread and Wine MAY BE the Communion of that Bread and Wine made into his Body and Blood; nay further still, as it do's not pray, that the Bread and Wine MAY BE the Sacrament of Christ's Body and Blood, nor so much as that it MAY BE the Outward Sign, or Representation of his Body and Blood, as any One may be convinc'd that will but use his Reason in reading the Words themselves of that Petition; it necessarily follows, that the Prayer "*Grant, &c.*" do's not pray that the Bread and Wine MAY BE any thing at all; Consequently, it is not an Invocation to make them, what the Institution absolutely requires they should BE, namely, the BODY AND BLOOD OF CHRIST: And thus, all your Equivocations and Fallacious Assertions, are disabled, and detected.

§ LXXIV. **Y**OU stoop so very low in your Comparisons—As to make a Grace "*before Our Common Meals*" to be a Parallel to the Catholick Invocation, pag. 13. and this you do, in Order to prove [an Impossible thing,] that your Prayer "*Grant, &c.*" is the same as That Invocation, which prays for a SUPERNATURAL BLESSING on the Bread and Wine, that they themselves may BE the BODY AND BLOOD of Christ". This Debasing of divine Things; Levelling the Supernatural Blessing pray'd for on the Sacramental Elements, with the natural Blessing pray'd for on our Common Meals, is such a miserable Degradation of One of the Highest Mysteries of

of Christianity, that it deserves the Severest Reproof, and demonstrates the wretched Poverty of what you would recommend as an Unanswerable Argument. Upon this Occasion, *Christian Piety* should remind you, Sir, that as your Attempt in this manner of Comparison, draws too near the Borders of *Prophaneness*, so it exposes you to the Danger of being further involved therein, if you persist in this way of treating the Most Holy Things !.

Your Graces before Meat, with which you would Compare, the Catholick Invocation and your Prayer "*Grant, &c.*" are these Two ; That on the Left-hand to be a Parallel to the Catholick Invocation, and That on the Right-hand a Parallel to your Prayer *Grant, &c.*

" Hear us O merciful Father we beseech thee, and vouchsafe to BLESS AND SANCTIFY these thy good Creatures provided for us, that they MAY BE unto us Nourishment and Refreshment ".

" Hear us O merciful Father we beseech thee, and grant that we thankfully receiving these thy good Creatures provided for us, may each partake of Nourishment and Refreshment ".

upon which you thus endeavour [but do not really] argue. "*Now let any Man alive*" [say you] "*Shew any Disagreement between these two Graces, and if they cannot, there is no Pretext to suppose any difference in*" [what you call] "*The Two Blessing Prayers*".

Now, Sir, I by the Favour of God, am One of the *Men alive*, who will prove these Two Graces to be Very different from One Another; For, The Grace on the Left-hand proceeds rightly upon the sound Principle, that the *Creatures* themselves Want a BLESSING and SANCTIFICATION, without which they cannot [in a Religious Way] BE unto us NOURISHMENT AND REFRESHMENT.

God is pray'd to *Bless* and *Sanctify* the *Creatures* themselves, that the same *Creatures* MAY BE OUR *Nourishment and Refreshment*: Here are no less than four Particulars pray'd to be bestow'd on the *Creatures*, *Blessing*, *Sanctification*, and the Qualities of being *Nourishment* and *Refreshment*: But, the Grace before Meat, on the Right-hand, looks as if it was compos'd upon a false Principle, that the *Creatures* themselves do not want to be Bless'd and Sanctify'd, that there is no need thus highly to advance them, to qualify them to BE *Our Nourishment and Refreshment*; for, this

Grace

Grace Regards not the Creatures **THEMSELVES** at all, with respect to praying for any thing whatsoever to be bestow'd on **THEM**; No *Blessing*, No *Sanctification*, nothing of **THEIR BEING** our Nourishment and Refreshment; a perfect Neglect of all these *four Particulars*; so that, to sum up the Whole Difference between these Two Graces, with regard to the *Creatures themselves*, over which the Graces are to be said, The Difference is as great, as is the Difference between *A Prayer to BLESS* and no *Prayer to BLESS*; *A Prayer to SANCTIFY* and no *Prayer to SANCTIFY*; *A Prayer to BE Nourishment and Refreshment*, and no *Prayer to BE Nourishment and Refreshment*; which is notoriously the Same Difference in respect to the *Creatures themselves*, as is the Difference between *Something* and *Nothing*:

But further, Sir, If I could imagine what you fancy, That there is no disagreement between these Two Graces; yet even then, this imagin'd Agreement of the Two Graces, if true, would not prove that the Two Blessing Prayers, as you call them, are the same; for, your Graces before Meat, and the Manner of Wording even the Best that may be Compos'd, cannot possibly come up to the Dignity, of being a Parallel to the most Exalted Mysterious Quality of the Prayer of Invocation of the Holy Ghost, to make *Bread and Wine* to be the Body and Blood of Christ; To Pray that Bread and Wine may be *So exalted*, as to Acquire this **SUPERNATURAL** Dignity and inexpressibly mysterious Property, of being the Body and Blood of the Son of God, as he himself by first Blessing obtain'd, and then affirm'd, them to **BE**, in the Institution, is a Prayer, the Quality whereof infinitely transcends, That of Any Grace before Meat that can possibly be compos'd; Such Graces must not so much as pray for any **SUPERNATURAL** Quality to be added to Our Food, much less, that Our Food itself may be made a divine Supernatural Spiritual Nourishment and Refreshment to our Souls; and therefore, all Graces before Meat fall infinitely Short, of being any Parallel with an Orthodox Prayer of Blessing on the Sacramental Elements, and consequently, 'tis wretchedly, fallacious to pretend to Argue from One to the other; from Graces before Meat, to the Catholick Invocation of the Holy Ghost to make Bread and Wine to be the Body and Blood of Christ, which Two can never be Parallels to one another.

I am very unwilling to Leave this Article without giving you a friendly Word of Advice, if your Meekness and Gentle-

Gentleness will but indulge me the Liberty so to do; and 'tis this, that before you attempt such a Parallel again, you would Furnish your Dining-Room Table with *Stones for Meat*, and fine *Dust for Drink*, which by Creation and the Gift of God have never had any of the Properties of Meat and Drink to Nourish and Refresh your Body; As you very well know Bread and Wine have not, to Nourish and Refresh Our Souls: Then try, with all your Skill and Knowledge, what Law there is, either of *Natural* or *Reveal'd Religion*, which allows or authorizes you, to pray God to Command That Those Stones and that Dust MAY BE MADE *Meat* and *Drink* for the Nourishment and Refreshment of your Body! When you have made this mighty Discovery, and are beyond Contradiction sure thereof! Then, Compose your Two Graces before Meat suitable to that Occasion, and also by way of Parallel to the *Two Blessing Prayers*, as you term them, that we may see your Great Ingenuity at drawing Parallels. — But 'till then, Sir, give Over Comparing the mysterious Blessing of the most Tremendous Sacrament of Christ's Body and Blood, with your Graces before Our Common Meals; for assure your self, That As Stones and Dust, by Creation and God's Donation, are not qualified to be Meat and Drink for your Body; So Bread and Wine by their first Creation, have in themselves NOTHING AT ALL of the Properties Christ's Body and Blood, to feed and nourish Our Souls to Eternal Life; but that they are by Divine Institution MADE HIS BODY AND BLOOD, for those Supernatural Purposes, by the Omnipotent Agency of the Holy Ghost, upon Our Application to God by Prayer, to make the Bread and Wine, *That Body and Blood*: And therefore, as by the wilful Neglect of This Spiritual Meat and Drink, we must Suffer a Spiritual Famine, and thereby expose Our Souls to the Danger of Death Eternal, because "Except" we "Eat of the Flesh of the Son of Man and drink his Blood", we "have no Life" [no Spiritual Life] "in" us; [St. John vi.] It highly Concerns us not to rest upon UNCERTAINTIES in this most Important Affair, but to make sure, that we Have this Divine Nourishment; of which we cannot be CERTAIN, without That Application to God for so inestimable a Benefit.

§ LXXV. YOU quote Passages from Fragments and Scraps of the *Mosarabick* and *Gallican Offices*, as printed in Dr. Brett's Collection of Liturgies; which do not pray "That the Bread and Wine may be the

"the Body and Blood"; But otherwise, in these Words,  
 "SANCTIFY THIS OBLATION, that it being SANC-  
 TIFIED we may receive it by the hand of thy Holy Angel"  
 — And again, "Receive BLESS AND SANCTIFY  
 this Oblation, that it may be Grateful and Acceptable". —  
 "Let thy Word descend upon THESE GIFTS, Let the in-  
 estimable Spirit of thy Glory descend, that THIS OBLA-  
 TION may be made a Spiritual Sacrifice accepted by thee".  
 From whence you infer, that This "is LITTLE or NO-  
 THING more than" Your "Request to ACCEPT OUR  
 OBLATIONS" pag. 16.

In Answer to which, 'tis exceeding plain at the first read-  
 ing of those Fragments in the Original [*Mabillon de Liturg.  
 Gallie. p. 334. 335. 457.*] and Comparing therewith your  
 Liturgy, that

1st. These Prayers, are VERY MUCH MORE, than  
 your Request "to accept our Oblations", For, this your Re-  
 quest, is, by your Church Rubricks, no more than a Re-  
 quest to Accept your Oblations of Money, &c. in the Ba-  
 sin; and not a Request, by *her* Rubricks, to Accept any Ob-  
 lations of Even Unconsecrated Bread and Wine; as I have  
 prov'd from your Rubricks § LV. pag. 153, &c. But  
 these Mosarabick and Gallican Prayers, are Requests to ac-  
 cept the Oblation of Bread and Wine, after pronouncing  
 the Words of Institution. Again, if by a non-Rubrical  
 Stretch of Charity, it could be granted, that you have a  
 Prayer to accept your Oblations of *Unconsecrated* Bread and  
 Wine; yet

2dly, These Mosarabick and Gallican Prayers being Di-  
 rect EXPRESS Petitions, to *Bless and Sanctify* the Obla-  
 tion of Bread and Wine, Over and above that Blessing and  
 Sanctification which they receive by pronouncing the  
 Words of Institution, do Vastly Exceed your Service which  
 contains no such Petitions.

3dly, The Petitions you quote, do not prove, that those  
 Churches, had no Other Invocations to make the Bread  
 and Wine the *Body and Blood of Christ, in Express Terms*.  
 For, those Petitions, are taken from *Mabillon De Liturgia  
 Gallicana*; wherein he has given us Only Occasional Small  
 Fragments of Missals, but not the whole Missals them-  
 selves; The Original Occasional Fragments are very de-  
 ficient, some of 'em want whole Leaves of the Offices;  
 there are no less than Seventy of those Occasional Frag-  
 ments from Page 200, to Page 377 printed by him, which  
 have not the WORDS OF INSTITUTION; is any Man

so bold as to affirm, that the Absence of these Necessary Words, out of those Fragments, proves that those Churches pretended to Consecrate the Elements, without pronouncing the Words of *Institution*? No Certainly, those Churches, upon the Occasional Days, doubtless supply'd that Want, by adding those Words as they had them standing in their Missal, as indeed we find they did in some of the Occasional Fragments; and the same is found, of the Express Invocation to make the Elements the *Body and Blood of Christ*, which, tho' wanting in many of *Mabillon's* Printed Fragments, is added in others of them, and therefore its Absence from those many Fragments, gives no Reason to Conclude, that those Churches did not use it, when they minister'd by such Occasional Fragments. Thus for Example, the VIIIth Fragment of the Gothich Missal, pag. 202. prays, after the Words of Institution, that God would vouchsafe to "*Receive, Bless, and Sanctify this Sacrifice: that it may be unto us a Legitimate Eucharist, in thy name, and in the name of thy Son, and of the Holy Spirit, in the TRANSFORMATION of the Body and Blood of Our Lord Jesus Christ, thy Only Begotten*". Again, Fragment XII. pag. 214. after the Words of Institution recites another full and Express Invocation to the same Purpose; So do the XXth at pag. 228. the LXXXth at pag. 300. and the LXXXI Fragment containing but One Collect carries the Title of "*The Roman Daily Mass*", which *Mabillon* in his Margin interprets to be the *Gregorian*, to which That Title therefore must refer, and Consequently, to every thing therein contained, which is wanting in this Fragment; and 'tis well known, that the *Gregorian* or *Roman* Missal has an Express Invocation, as I have noted in pag. 135. of these Papers. And again, the XXIIIrd Fragment of the *Missale Francorum* at pag. 327, immediately before the Words of Institution, prays expressly to God, that the Oblation "*may be to us the Body and Blood of*" His "*most Beloved Son, our Lord and God Jesus Christ*". And Lastly, in the *Mozarabick* Liturgy, [referr'd to by Cardinal *Bona de Rebus Liturgicis*, Colonia 1674, at pag. 785.] There are full and Express Invocations to the Same Purpose; I will, for Brevity's sake, transcribe but One of them; Thus, on *Easter-Day*: "*Ut hic Panis cum hoc Calice in Filii tui Corpus et Sanguinem te benedicente ditescat*" "*That thou Blessing*" [them] "*he may Enrich this Bread, together with this Cup, into the Body and Blood of thy Son*"; all which is full Demonstration, that these Churches had in their Missals the Express

Express Catholick Invocation ; That therefore, all their Invocations to Bless and Sanctify the Elements, were so determinate, as never to fall short of the full Sense of The said Express Catholick Invocation contain'd in their own Missals, in Union and Communion with the Primitive Catholick Church, Eastern and Western [ whose Express Invocations I have quoted and referr'd to, as they stand in no less than Fifty-Three Liturgies, pag. 134 to 136. ]

§ LXXVI. **Y**OU magisterially affirm, upon your Own Word Only, without the Least Proof or Testimony for the Truth of what you say, "*That the Western Church has ALWAYS PRACTIS'D as the Church of England does, in the Case of Second Consecrations*" pag. 17.

In this of "ALWAYS PRACTIS'D", you must patiently bear, with not being believ'd; you have not brought so much as One Evidence, not One Rubrick to prove this, concerning the Ancient Western Church, or that ever She had any Second Consecrations at all; And your bare Word, without thus much, is altogether insufficient for Proof. As for the modern Western Church her Practice refutes your Magisterial Assertion. For,

1st, Do you not know, that the Present Western Church, before She Consecrates a Second Supply of Elements, makes an Oblation of them, and this with a particular Prayer of Oblation too, over each Element? If you do not know this, pray look into the Roman Missal, the known Liturgy of the Present Western Church; There you'll find, upon what Occasions, which seldom or never happen, the Priest must make a Second Consecration [*De defectu Panis* III. 5. 6. 7. and *de defectu Vini* III. 3.] that the Rubricks Order him, first, to make an Oblation of each Element, and in the Service itself [*Ordo Missæ*] are the Express Prayers of Oblation wherewith to offer each of the Elements, That For the Oblation of the Bread, is "*Suscipe Sancte Pater, Omnipotens Æterne Deus, banc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero*"

— "*Pro omnibus fidelibus Christianis Vivis atque defunctis, ut mihi et illis proficiat ad Salutem in Vitam eternam, Amen*". O Holy Father, Almighty Eternal God! Receive this Immaculate Sacrifice, which I thy Unworthy Servant do Offer unto thee my living and true God, ——— for all faithful Christians Living and dead, that to me and them it may be profitable for Salvation in Eternal Life. Amen. The other for the Oblation of the mixt Wine is This,

" *Offerimus tibi Domine, Calicem Salutaris, tuam deprecantes clementiam : ut in Conspectu divinae majestatis tuae, pro nostra et totius mundi Salute cum Odore Suavitatis ascendat.* " Amen." We offer to thee, O Lord, the Cup of Salvation, beseeching thy Clemency, that IT may ascend to the Presence of thy Divine Majesty as a sweet Savor, for our Salvation and That of the whole World. Amen. These are manifestly, not only Prayers of Oblation of the Unconsecrated Elements, but also Prayers of Blessing those Elements themselves. Is this at all like your Second Consecrations, for which you have no Rubrick to make an Oblation, and no Oblatory Prayer at all prescrib'd, by which to offer and Bless a Second Supply of Elements before you proceed to their Consecration? No, Sir, the Cases are vastly different from One Another. And therefore it is not True, that " *the Western Church has ALWAYS practis'd*", as you do, in the Case of Second Consecrations. But,

2dly, You say of the Western Church in this Case of Second Consecrations, " *NOT THAT SHE THOUGHT the Elements are Consecrated only by the Words of Institution, but because she believed as we*" [that is, your Selves] " *do, that there was no need of repeating the Prayers upon Such an Occasion*"; then you add a few lines lower, " *they having said the Prayers in the Canon before, which THEY DEEM'D sufficient to derive a Blessing upon the Elements, tho' they were not plac'd upon the Altar till afterwards*". pag. 17.

Here also you talk without Book, bringing not so much as One Voucher for what you say, out of any Ancient or Modern Liturgy of the Western Church — Give us such Evidence that we may believe you. As for the present Western Church — She Confronts you to your Face; for, 'tis her well known Doctrine, [and therefore sure she thinks it] that " *the Elements are Consecrated only by the words of Institution*" [See her *Rubrica Generales Missalis—De defectibus formæ V. 1.* and her *Catechismus ad Parachos ex decreto Concilii Tridentini Editus. De Eucharistia Sacramento. XX. XXI.*] And yet, tho' she Teaches and thinks thus, contrary to your Assertion, yet her FACTS exceed, very much exceed her Doctrine; for, in the Case of Every Consecration, whether first or second, she do's more than pronounce the *Words of Institution only*, She offers and blesses the Elements themselves by Prayers of Oblation and Benediction [in her *Ordo Missæ*,] as I have just now prov'd against you; So Vastly do's her Practical Religion exceed her

her Speculative ! And as for the Prayers in her Canon, what have you to do with them ? Are they not also Prayers of Oblation and Sanctification of the Elements, and is not One of them a Direct Express Invocation of God to bless and make the Oblation, the Body and Blood of his most beloved Son Jesus Christ our Lord ? If these Prayers could be "*deem'd sufficient to derive a Blessing*" upon AFTER Elements, and if the Western Church thought so, as you, without proof, roundly affirm ; What has this to do with your Practice, which has no Such Prayers of Oblation and Sanctification of the Elements, No Such Invocation to make them the Body and Blood of Christ ? Must the *Suppos'd Power and Virtue* of Full and Express Prayers for Supernatural Blessings, be an Argument that your NO PRAYERS for those Blessings, have the Same Virtue and Efficacy ? What Man alive do's not see the miserable Poverty of such a pretence to Reasoning ? But, enough upon this Article of the Catholick Invocation ; your whole endeavour to prove that you have it, being destitute of all Argument, attended also with such Concessions as the force and power of truth extort from you, whereby at unawares you shew that you have it not, [See § LXIX & LXX] and your Very attempt to make Men believe that you have it, being an Argument [to your Self at Least,] that you ought not to be without it ; This is so far a Reputation to the Liturgies which manifestly and undoubtedly do Contain the Catholick Invocation, that it Shews them to be proper Exemplars for us to Copy after, and, that Consequently, Our Liturgy which makes SURE OF SO COPYING, gives us the CERTAINTY of what your own Endeavour represents to be your and our Duty to perform ; while on the other side, without So Copying, we must remain at best in a *Disconsolate State of Uncertainty, Doubt and Scruple*, in relation to this Most Important Article of a Compleat Consecration ; which, upon the highest Consideration, agreeably with Truth, is the Very Case of your Liturgick Practice, and whether of these two is the Thing to be chosen and adher'd to, our spiritual Interest with common Wisdom and Prudence will easily determine.



## II. Of the Sacrifice.

§ LXXVII. **U**PON this Head, I have, from the Publick Acts of the Church of England, shewn, that she rejects, and do's not offer the Sacrifice of Christ's Representative Body and Blood, as is evident in § XVII. pag. 23. § XX pag. 29. 30. 31. § XXIV. pag. 51. 52.

I also in pag. 95. have pointed at your ENMITY against a Prayer of Oblation wherewith to offer this Great Sacrifice; which Enmity, at pag. 18. of your Appendix, you now again Confirm, by asserting that you have prov'd [tho' in truth you have not] "*that Such a Prayer is NOT NECESSARY*": it is an useless Labour, at this time, to prove against you that Such a Prayer is NECESSARY, since it has been already so Compleatly done in *Johnson's Unbloody Sacrifice* [Vol. II. pag. 81, to 87, pag. 71, 88, 89, 90, &c.] In the *Writings* of the Late Most Reverend Bishop Collier, Bishop Griffin, and the Reverend Author of the *Necessity of an Alteration*; And since the Consistent Practice of the Primitive and Universal Church [for which See pag. 160 to 165.] do manifestly prove its Necessary: But, forasmuch as you affirm, that Our Lord himself did not use an Oblatory Prayer at the Institution, it may be of Some Benefit to shew, that you are Over hasty in this Determination; For,

1st, It is notorious in the Institution, that he offer'd his Body and Blood to his Father: His own assertion proves it, "*This is my Body which is given*" [i. e. offer'd] "*for you*" &c.

2dly, The Apostle to the *Hebrews*, Chap. ix. 14. Assures us, that he did this, "*through the Eternal Spirit*": And therefore he certainly did it in the BEST MODE or Manner;

3dly, The Mode or Manner by Prayer, is Undoubtedly the Best, because, it is the Intense Exercise of our very Soul, by much the more Noble and Perfect part of us, and 'tis the Work of Our Tongue too, which is "*the Best Member that we have*"; and therefore, Prayer is Vastly preferable to, and more Valuable than, any dumb Rite or Ceremony

Ceremony whatsoever, without it ; and this is the Sense of all Nations, *Jews, Gentiles and Christians*, who Constantly offer'd their Sacrifices by Prayer, as the Excellent Mr. *Johnson* has very well prov'd, and to whom the Author of *The Necessity of an Alteration* very justly refers us for Our Satisfaction in this great Truth.

4thly, Our Lord's Constant Practice of Addressing himself to his Father by Prayer, upon important Occasions ; and His So Addressing to him in this Institution, when he Eulogized or Blessed the Elements by Prayer, give the highest encouragement to believe, that, upon this Most Important Occasion, his Devotion to his Father was not at all inferior but of the Very Same exalted, pious nature, and therefore exerted by Prayer, when he offer'd to him, at that time, the Sacrifice of his Body and Blood for the Remission of our Sins.

5thly, The Whole Scope of the Institution demonstrates, that in this Great Action, he minister'd SUBORDINATELY to his Father in a *Publick Capacity*, as God-Man, the Great High-Priest and Mediator between God and Man ; and moreover, as the Most Perfect Teacher and Instructor of his Apostles, *How* and in what *Manner* they and their Successors should offer this Sacrifice : His *Subordination*, taken in with the three last Considerations, further enforces the Argument for his offering by Prayer, which is the Best Mark of a *Ministerial Subordination* to God in Religious Worship, it being the most direct acknowledgment of his Infinite Superiorty, and of Our Dependance on him for Acceptance : And Our Saviour's ministering in a Publick Capacity, for the *Instruction* of his Apostles, teaches us, that he did not offer by a *Mental Prayer only*, but that it was Vocal also ; because, the Mind of the Eternal Spirit, *tho' whom he offer'd*, is, that, Publick Ministrations in the Church, should be in *open, manifest* Terms, to be understood by the attending Congregation, 1 Cor. xiv. which a Mental Prayer, not utter'd by the Voice, most certainly is not. And,

6thly, Tho' the Three Evangelists, who give us the History of the Institution, have not recorded the Particular Form of Prayer wherewith our Lord Offer'd his Sacrifice ; yet, St. Paul shews, That he is " a Priest for ever after the Order of Melchisedec, who in the days of his Flesh, when he had offer'd up PRAYERS and Supplications, with Strong Crying and Tears, unto him that was able to Save him from Death, and WAS HEARD in that he feared ; though he was a Son yet learned he Obedience by the Things which he suffer'd :

"fer'd: and being made Perfect he became the Author of Eternal Salvation unto all them that obey him; called of God an High Priest after the Order of Melchisedec". [Heb. v. 6. 7. 8. 9. 10.] wherein the Apostle introduces Prayers and Supplications "OFFER'D UP" by this Priest "in the days of his Flesh", as if they were One part of his Priestly Office while he dwelt among us; and when more Properly, than at the Time of his Great Ministration to his Father, when he offer'd to him the Sacrifice of his Body and Blood in the Institution of the most Blessed Sacrament?

As to the Particular Form, it is very Observable; that, as when Our Lord was on the Cross Continuing this Oblation to his Father, he Chose to Address him in the Prophetick Form relating to himself, and dictated by "The Eternal Spirit" [through whom he offer'd] in the Words of the XXII Psalm, "My God, My God, why hast thou forsaken me", [St. Matthew xxvii. 46. St. Mark xv. 34.] and when he Gave up the Ghost "Father, INTO THY HANDS I COMMEND MY SPIRIT", [St. Luke xxiii. 46.] The very Form of Words in Psalm. xxxi. 5. Prophetically before spoken of him: So, St. Paul in Describing the Superior Excellency of Our Lord's Priesthood above the Aaronick, Introduces him, as addressing his Father, [when here on Earth He offer'd to him his Body,] in a Particular Express Form, inspired by the Same Eternal Spirit, in the Prophetick Words of Psalm. xl. 6. &c. which foretold the Nature of His Sacrifice: Says that Holy Apostle, "When he cometh INTO THE WORLD HE SAITH, Sacrifice and Offering thou wouldst not, but a BODY hast thou prepared me: In Burnt-Offerings and Sacrifices for Sin thou hast had no Pleasure: Then said I, LO, I COME (in the Volume of the Book it is written of me) TO DO THY WILL O GOD. Above WHEN HE SAID, Sacrifice and Offering, and Burnt-Offerings, and Offering for Sin thou wouldest not, neither hadst Pleasure therein (which are offered by the Law;) Then SAID HE LO I COME TO DO THY WILL O GOD. He taketh away the First that he may establish the Second. By the WHICH WILL we are Sanctified, through the OFFERING OF THE BODY of Jesus Christ Once for all". [Heb. x. ver. 5. to the 10th] In the whole of which Passage 'tis plain, that St. Paul determines the Particular Period of Time when this Was done by Christ, viz. "when he cometh into the World" which is exactly the Same as

"in the days of his flesh", spoken of in the Vth Chap.

The

The Apostle describes the Form of Our Lord's Address to his Father in those Days ; he tells us upon what Occasion he made that Address, namely, when he Came to do his Will ; he points out what This Will was, and Shews that it was our Sanctification "*through the Offering of the Body of Jesus Christ*", That Same Body which his Father had "*prepared*" him ; This Body Our Lord did offer in the Eucharist ; and therefore, who is there, that Can say and prove it also, that This Particular Form spoken of by St. Paul, as utter'd by Our Lord, was not Some Part of that Oblatory Prayer, by which he then Offer'd His Sacramental Body and Blood to his Father ? But enough of this, since,

7thly and Lastly, the Consistent Practice of the Primitive and Universal Church in Offering this Sacrifice by an Oblatory Prayer, shews, that they learn'd it from the Apostles, who were taught the Mode and Manner How to Offer, by Christ himself : and Consequently upon all these Considerations, I cannot but say, your Determination is *too hasty*, when you positively affirm, that our Lord did not use an Oblatory Prayer in the Institution.

§ LXXVIII. **I**N my 95th Page, I refer'd to your Book, which proves you an Enemy to a Prayer of Oblation after the Words of Institution. — You answer, that you "*have neither there, nor any where express'd such ENMITY, having Only prov'd in those and many other Places, that Such a Prayer is Not Necessary*", pag 18. By this you seem to insinuate, that you are misrepresented : But alas, Your Enmity against an Oblatory Prayer is too plainly manifested, by your acknowledg'd Endeavour to prove it NOT NECESSARY ; for, the Duty of Prayer Cannot in any Instance be of an INDIFFERENT Nature ; Because, It is impossible there should be any Medium, between a Prayer's being *Necessary*, and its being a Vain Babbling, and [as Such] a Sinful Presumption in the Sight of God. We have No Licence to present him with Our Needless Petitions, we must not be thus Wanton and Impertinent with the Divine Majesty : the Duty of Prayer unavoidably presupposes the WANTS of Our Selves or others, 'tis founded upon his Omnipotent Power and Beneficent Goodness, [by which he is able and willing] to Supply those Wants, and 'tis an acknowledgment and demonstration of Our Absolute Dependence upon, and Trust in him alone, for their Supply. Our WANTS and Absolute

lute Dependance upon him alone, dictate and enforce the NECESSITY of this Duty ; His Almighty Power, Goodness, and Beneficence, encourage us to *Trust* in him ; and all these together set us upon the Practice of this Excellent Duty. Such are the Qualities of Every dutiful petitionary Prayer which we put up to God ; and Consequently, he who denies the *Necessity* of Any Particular Prayer, do's in effect affirm, that there is NO WANT of the Thing pray'd for, and that THEREFORE, the Prayer is Useless and of No Benefit ; which is your Very Case, when you assert the *No Necessity* of a Prayer of Oblation, by which to Offer the Sacrifice of Christ's Representative Body and Blood to his Father ; 'tis the Same in Effect as if you should say, that We Sinful Dust and Ashes *Want not* the Father's Acceptance of This Sacrifice, at Our Hands ; that therefore, Our Prayer of Oblation thereof [demonstrating Our Entire Dependance upon, and Trust in him alone,] for his Acceptance of it, is needless and impertinent, as 'tis the Result of NO WANT or Indigence in our Performances ; which is Such a Detraction from the Value and Dignity of this Prayer, as debases it to the Vile quality of Vain Babbled and Presumptuous Will-worship ; for, what Can Such a Prayer be else, if it is Needless and impertinent to offer it unto the Divine Majesty ? Your Saying, therefore, that "*it is not necessary*", pag. 18. is a Sure Mark of your *Enmity* against it ; for, if you were not its Enemy, how could you take so much Pains to root it out as A Useless and Unprofitable thing, and no ways Beneficial to the Worshipers in their most Solemn Approaches to God ? If herein you are misrepresented — then, pray Sir, Let us know that you are a friend to the Use of this Prayer — and if with your friendship thereto you will persevere in your Assertion that Such a Prayer is " NOT NECESSARY ", then be so kind as to Let us know, what Principle of Natural, or Revealed Religion, will Authorize and Support your Friendship for a Needless and Impertinent Prayer to Almighty God !

§ LXXIX. YOUR Abuse of the Writings of the Primitive Fathers, is another Proof of your Enmity against this Prayer, I will give an Instance but of one Father at present, viz. *Justin Martyr* in pag. 28 of your Two Discourses ; where you produce three Passages of that Primitive Father which Expressly mention " PRAYERS *and Thanksgivings* " in the first, and PRAYER and Thanksgiving

Thanksgiving in the Second, and in another, which is the Last, PRAYERS and Thanksgivings; from the Two first Passages you draw an Inference, [but, oh how justly!] thus, "*From whence we may clearly gather*" [say you] "*that the Elements WERE OFFER'D in that early Age, by giving PRAISE AND THANKS to God over them*", wherein you drop the Word PRAYER, as if that Holy Father had it not at all in those two Passages; tho' it was there before your Eyes, at the very same time when you was writing that Partial Inference; which plainly shews 'twas not a Slip of your Pen, but a Design'd Contrivance, to make that Father's Testimony an Evidence in favour of your having No Prayer of Oblation; else why do's your Inference Leave out that Primitive Father's Word PRAYER, when you saw plainly, that his Words concerning the Bishop are "*he sends up PRAYERS and Thanksgivings*", and when you also had but just before transcrib'd his Other Passage, which is this "*with all our Power we Praise him with the Word of PRAYER and Thanksgiving, over every thing we OFFER*"? Thus Partially to Omit his Words PRAYERS and PRAYER, and insert only "*Praise and Thanks*", demonstrates your Enmity against an Oblatory Prayer, and that rather than such a Prayer should have any esteem with your Reader, you would make him believe, "*that the Elements were offer'd in that early Age by giving Praise and Thanks*", without a Prayer; tho' that Primitive Father's Testimony is a full Evidence, that They were offer'd "*with Prayer, as well as with Thanksgiving*."

So again, after the Last Passage quoted by you from that Holy Martyr; you make this final Inference; "*From all which Places duly Consider'd*" [say you] "*it is clear to a demonstration, that in St. Justin's time the Bread and Cup were offer'd by a Prayer OF THANKSGIVING, in which these Blessings are especially commemorated, viz. &c.*" — "So that according to this most Ancient Writer, the Elements are SUFFICIENTLY offer'd when Over them there is a THANKFUL Acknowledgment made of God's Goodness &c". — "*and when also humble and hearty THANKS are given for the Death and Passion of Christ, and there is a full Confession of God's Mercy towards us for that inestimable Benefit*". And then, after all this industriously fallacious dropping the Martyr's Connection of PRAYERS and Thanksgiving, you Conclude from your Thus PARTIAL Inference, That "*If this be the true and genuine Sense of the Martyr's Words*", your "*Learned Adversaries are*  
X 2 highly

“ *highly to Blame in insisting so tenaciously upon a PRAYER OF OBLATION, when a Prayer of THANKSGIVING over the Elements containing the End and Design of making use of them is ABUNDANTLY sufficient*”. Which is as far from being “ *the True and genuine Sense of the Martyr’s Words*” as a part is far from being the whole; for, your Inference fallaciously refers but to One Part of the Martyr’s Words, *viz.* Thanksgiving, and purposely lets fall into Silence the other Part, *viz.* Prayer, properly so called; from this manifest Fallacy you represent Thanksgiving over the Elements to be “ *abundantly sufficient*”; you exclude and determine against a Prayer of Oblation, directly in Opposition to the Martyr himself, who joyns “ PRAYER AND Thanksgiving over every thing we offer”, [as above] by which he is an Evidence that they had a Prayer of Oblation, and Consequently, that your Adversaries are much, very much in the right, for Constantly insisting upon One, and for Opposing the Novel Endeavour of your Enmity, which by this and all other its attempts would have such a Prayer to be Look’d upon, as a *Needless and Impertinent* thing.

§ LXXX. **B**UT, your Enmity against this Prayer is not Content with thus detracting from the Sense of this Primitive Martyr; you extend it so far as to misrepresent Some Ancient Churches too, as if they had no Such Prayer of Oblation; this you do in your Two Discourses from Page 35 and forward; where, from *Maillet’s* Collections of Some IMPERFECT FRAGMENTS, of Occasional Offices, which mention not this Oblatory Prayer, you conclude, That the ABSENCE of Such an Oblatory Prayer, is Proof, that the Churches, who used those Fragments, had not that Prayer. I have already under N<sup>o</sup> 3. § LXXXV. Expos’d This your Fallacy of thus pretending to Argue in the Case of the Catholick Invocation, from the meer ABSENCE of that Invocation, out of Such *Imperfect, Defective*, and but *Occasional Fragments* of Missals, when the *whole Missals* themselves are not produc’d; to which I might refer the Reader, the Case of the Oblation being the Same; but I must detect and lay Open your Snare in this matter also. You know, then, that a very great number of those Fragments have not the *Words of Institution*; Is Such the ABSENCE of those Words, an Argument that the Churches who used those Fragments, did Consecrate WITHOUT those Necessary Words; dare you presume

presume to say so? Yes indeed, YOU may with the Same TRUTH AND MODESTY, wherewith you affirm that Those Churches did not offer by An Oblatory Prayer. But Thanks to Good Providence, those very Fragments themselves, have yet remaining in them, full Evidence against you; for, as Some of them have references to the Words of Institution, by reciting [*Pridie*] the Introduction to those Words, and thereby prove, that those Churches used the Words of Institution in their Consecrations; So, some other of those Fragments, have EXPRESS Prayers of Oblation, and do thereby directly and EXPRESSLY demonstrate, as fully as any such Historical matter of Fact can be demonstrated, that those Churches who used those Fragments, did also offer by an Express Prayer of Oblation, and this after pronouncing the Words of Institution too; witness the Fragments of the *Gothick Missal* N<sup>o</sup> VIII. XI. XII. XX. XXI. XXVII. XXXVI. XLIX. LIX. LXXVII. LXXIX. and the *Missale Francorum*, Fragment XXIII in *Mabillon's Collection*. To Give but two or three of these Oblatory Prayers, may suffice at present. The Prayer of Oblation, just after the Words of Institution in Fragment LXXIX, is this, "*Offerimus tibi, Domine, hanc immaculatam Hostiam, rationalem Hostiam, incruentam Hostiam, hunc panem Sanctum, et Calicem Salutarem*". — "*We OFFER unto thee, O Lord, this Immaculate, Reasonable, Unbloody SACRIFICE, this Holy Bread, and this Cup of Salvation*". — [And the LXXXI Fragment of the *Gothick* refers to the *Gregorian daily Mass*, which most manifestly Contains a Prayer of Oblation after the Words of Institution, as may be seen in *Page 163*] And the Fragment XXIII of the *Missale Francorum*, has this Prayer of Oblation just following the Words of Institution "*offerimus praeclavi Majestati, de tuis donis ac datis Hostiam puram, Hostiam sanctam, Hostiam immaculatam, Panem Sanctum vite aeternae et Calicem salutis perpetuae*". &c. — "*We offer to thy Illustrious Majesty, out of thine own Gifts, a Pure Sacrifice, a Holy Sacrifice, an Immaculate Sacrifice, The Holy Bread of Eternal Life, and the Cup of Everlasting Salvation*" &c. — Over and above these, the *Mozarabick Missal*, which you also represent as having no Prayer of Oblation after the Words of Institution, most evidently has Such a Prayer following those Words. — for, [as Cardinal *Bona de Rebus Liturgicis* 1674, pag. 785, witnesses against you] On the Festival of Our Lord's Nativity, after the Words of Institution that Missal prays "*In Altare tuum pa-*  
nis

"*nis ac vini HOLOCAUSTA proponimus*", ——— "*We*  
 "[PRESENT, or which is the Same] OFFER *the Sacrifice of Bread and Wine upon thine Altar*": And so it stands in *Mabillon* Likewise at Page 457, of his Collection. All which, are Instances more than Sufficient to Prove that the Churches who used those Missals, had Oblatory Prayers after the Words of Institution. But to Return to your Appendix

§ LXXXI. **F**OR Want of Publick Acts of the Church of *England*; you fly to Particular Mens *Private Judgment*; and first, to the Late Right Reverend Bishop *Hicke's* Opinion, "*that the Church of England offers the Great Christian Sacrifice of Christ's Representative Body and Blood*", pag. 18. The Answer to which is very easy, that, 1st, The *Private Opinion* of this Truly Learned Prelate, [whose Memory I highly reverence and esteem] is not the *Publick Act* of the Church of *England*; and therefore 'tis no proof: 2dly, That His *Manuscript* 1697 printed by you in your Two Discourses, and his Treatise of the *Christian Priesthood*, from both of which you Collect That *Private Opinion* of his, are of too Old a date to give us his *Rightly founded Opinion*, which in the most experienc'd part of his Life, he entertain'd, concerning this FACT, as in the Church of *England*: because, 3dly, In this better inform'd part of his Life he was so far from holding to this Opinion, that he demonstrated his dissatisfaction with the Communion Service of the Church of *England*, insomuch, as that he minister'd, MANIFESTLY and EXPRESSLY, all the 4 Usages now Contended for, among which, This *Great Sacrifice*, by inserting the Prayer of Oblation immediately after the Words of Institution, before he would distribute the Sacrament to the Receivers, as I, and other living Witnesses can testify; and 4thly, because, in this best experienc'd part of his Life, he encourag'd Such as profess'd an Obligation to withdraw from Communicating in the Church of *England's* Communion Service; witness his administering the Eucharist with all the 4 Usages, according to the Forms and Rubricks of the first Reform'd Liturgy to the Late Learned Dr. *Grabe* upon his last Bed of Sickness; That Doctor's Conscience, not being satisfied with the Sufficiency of the establish'd Form; as the said Right Reverend Bishop assur'd me and others, with his own Mouth: 5thly and lastly, This Learned Bishop's Manuscript of 1697, to which you appeal, is it self an Evidence, that his then

*Private*

*Private Opinion* was encumber'd and loaden with some powerful misgivings of a *Better Judgment*, which oblig'd him even at that time, to *Expose the Unreasonableness* of Altering from our first Reformation in the Articles of the *Altar and Sacrifice*; Caus'd him to Commend the *Scottish Liturgy* for restoring the PRAYER OF OBLATION to its old Place again; and to wish, that in the *English Book*, it may be SO restored likewise; which are shrewd Marks, of some secret prevailing Suspicions he then had, of the insufficiency of the present Form, and which afterwards, upon further Consideration, ripen'd into full and manifest Proof, that he could not trust to the Sufficiency thereof, by his *Varying* from it as above remember'd. But, that I may make this more Evident, take it, as you your Self have printed it in your said Two Discourses from the Bishop's Manuscript thus,

" I do not JUSTIFY", [says he] " much less commend  
 " the Shyness and Averseness of ANY REFORMERS to  
 " Use the word Sacrifice, or Real Sacrifice, or Pure Sacrifice,  
 " or Reasonable Unbloody Sacrifice, in their Offices for admini-  
 " string the Lord's Supper" &c. ——— pag. 55. And again,  
 " The Writers of the Zuinglian and Calvinistical Party  
 " would not allow the Lord's Supper in which the Commemora-  
 " tion is made, to be a True Real Sacrifice; nay, so Jealous  
 " were they of the Honour of the Commemorated Sacrifice, that  
 " they DISLIKED the Use of the Term SACRIFICE in the  
 " Communion; and THEREFORE to COMPLY WITH  
 " the Sickly humour of THESE MEN, and remove all cause  
 " and pretence of Jealousy, the CHURCH LAID ASIDE  
 " the Word ALTAR in the Rubricks, because it SOUNDED  
 " harsh in the Ears of those Suspicious Men; and also RE-  
 " MOVED the Greatest Part of the MEMORIAL or Prayer  
 " of OBLATION in the Consecration, in which the Word SA-  
 " CRIFICE was, from the Communion to the Post-Communion  
 " or Prayer after receiving, from whence the Compilers of the  
 " Scottish Liturgy with GOOD REASON removed it into  
 " its OLD PLACE again: For, I CONFESS those  
 " Gentlemen of the Zuinglian and Calvinistical Party were  
 " too NICE in their Doctrine about the Lord's Supper, and  
 " Over-Jealous and fearful of the Word SACRIFICE"; —  
 " The Church in the last Year of Edward VIth thought fit to  
 " COMPLY with the WEAKNESS of these Men" ———  
 " She then LAID ASIDE the Word ALTAR in her Ru-  
 " bricks, and LEFT OUT some Words in the CONSECRA-  
 " TION of the Elements, which PLAINLY declared the Lord's  
 " Supper

" *Supper to be a True Real or Material SACRIFICE, and*  
 " *likewise transplac'd a great part of the Prayer, before the re-*  
 " *ceiving of the Consecrated Elements into the Prayer after it".*  
 pag. 63. All which, is the Bishop's relating Historical  
 Matters of Fact, which demonstrate the *Weakness* of the  
 Motives that produc'd the Alterations; and Prove, that  
 the Alterations are in Fact Such, as that the Church of  
*England's* Rubricks have LAID ASIDE the Word AL-  
 TAR, and that She has LEFT OUT of her Service  
 Words which PLAINLY declar'd the Lord's Supper to be  
 a True Real or Material SACRIFICE; and this " to  
 " COMPLY with the *Weakness* [but in fact something much  
 worse the Heterodoxy] of the *Zuinglian* and *Calvinistical*  
 Enemies of that *Altar* and *Sacrifice*: What is all this, but  
 That Great Bishop's Relation of the Churches Matters of  
 Fact, by which she in her Communion Service COM-  
 PLY'D with the Humour of those *Zuinglians* and *Calvi-*  
*nists*? And how can this with any tellerable Sense be call'd  
 COMPLYING with their *Humour*, if that Service was  
 not made *Zuinglian* and *Calvinistical* to please their *Novel*  
*Fancies*? Thus we see, that this Excellent Prelate's *Private*  
*Opinion*, is over-ballanc'd by his *Publick* Historical Testimo-  
 ny of the Churches Matters of Fact relating to the Al-  
 teration of her Liturgy; so that he discovers a strong Byass  
 against that Alteration; his Publick Judgment subscribes  
 even to the Necessity of amending that Alteration; so far,  
 as that he affirms the Compilers of the *Scottish* Liturgy did  
 with GOOD REASON restore the Prayer of Oblation to  
 " *its old Place again*"; as, you your Self own [pag. 69 of  
 your Two Discourses] " 'Tis very true, this good Bishop wishes  
 " *that* " this " *Prayer of Oblation in the Post-Communion,*  
 " *when ever the Liturgy comes to be REVISED, may be re-*  
 " *stor'd to its Ancient Place* "; wherein we see, the preva-  
 lency of that Bishop's *Better Judgment*, over his *Private*  
*Opinion*; His Commendation and Wishes, are manifestly in-  
 consistent with that Opinion, they shew his Judgment of  
 the NECESSITY of restoring the Prayer of Oblation;  
 for, 'tis Ridiculous to suppose he judg'd That Prayer, with  
 regard to its Situation, to be *needless* and *impertinent*, which  
 he affirms " *the Compilers of the Scottish Liturgy with*  
 " *GOOD REASON remov'd into its old Place again*"; and  
 which he himself wish'd may be so restor'd in the *Englsh*  
*Liturgy*, " *when ever* " it " *comes to be Revised* ". The  
 Good Reason and Pious Wishes of Discerning Judges don't  
 use to be impertinently busied, in matters of So Great im-  
 portance;

portance ; and therefore the Good Reason, and Pious Wish of this Learned Bishop prove his prevailing Judgment was, that 'tis Necessary to restore the Prayer of Oblation : And accordingly [as I have observ'd before] he himself did restore it ; and his Restoring this, with the other Necessary Usages, in his Ministrations, was in Truth and Reality the first leading Cause of others following his Pious Example, and their procuring [a little after his Death] a further Establishment of their Restoration, upon a Deliberate Revise of the *English* Liturgy, by a sufficient Synodical Power and Authority. Can you produce any thing valid against the Sufficiency of this Authority, as founded upon those Spiritual Powers wherewith Christ has vested His Apostles and their Successors ? I affirm you Cannot : If you imagine that you can, I hereby call upon and challenge you, to attempt it ; and whenever you do so ; go upon what Principles you will, the very SAME PRINCIPLES will as much prove, that Your Own Party is equally destitute of all Spiritual Authority whatsoever ; as I have before prov'd, they most certainly are void of That CONSTITUTIONAL Authority, upon which they attempted to found their clandestine Agreements of 1731 and 1732.

§ LXXXII. **Y**OU next produce Mr. Laurence's Laick Private Judgment in his own Words, to the Bishop of Oxford pag. 19. 20. 21. of your Appendix : and demand a Confutation of what you call the *Arguments* of the said Laick for the Church of *England's* offering the Sacrifice of Christ's Representative Body and Blood.

1st, Then, One Confutation of what you term his *Arguments*, has already been given pag. 24. viz. That She has no Prayer of Oblation of that Sacrifice.

2dly, Another is, That Her praying God to " accept her *Alms and Oblations*" is no where, by her PUBLIC ACTS praying him to accept of any Other Alms and Oblations, than the Money, &c. in the Basin PRESENTED on the Holy Table ; which Prayer She orders to be Omitted, if there be no such Alms or Oblations, even at times when *Bread and Wine* are placed on that Table : which plainly Shews, She do's not appoint a Prayer for Acceptance of Oblations of *Bread and Wine* : [as in my pag. 153. 154.]

3dly, Another Confutation is, That if she did pray for God's Acceptance of Oblations of Unconsecrated *Bread and Wine* ; yet, this being not the Representative Body and Blood of Christ, could not be her Prayer of Oblation of the Sa-

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sacrifice of that Representative Body and Blood : For, upon the highest Supposition, That supposed Prayer for Acceptance, would amount to no more than a Prayer to Accept them in ORDER to their Consecration — And the Second Article of your Clandestine Agreement 1732 do's not venture to Carry this Supposed Prayer any higher, even in your new Invented, Unauthorized INTENTION of the Church — as before observ'd in my 51. 52 page.

I know that you pretend, the Force of her Prayer for that *first acceptance*, extends to the Elements in all the after Service, and therefore to them when they are made by Consecration *the Representative Body and Blood* ; But, this is no more than a Private Notion, and not the Church of *England's Publick Act* ; She has made no Such Declaration : You beg the Question, which you have not prov'd, that She Prays for Acceptance of the Oblations of the Unconsecrated Elements ; and from this, not granted Petition, you conclude, without any Authority from her, that She extends that Supposed Prayer for Acceptance, to the Same Elements when afterwards made the Representative Body and Blood by Consecration. A Fine Way of arguing indeed ! — from *Private Unprov'd Premisses*, to Conclude the Certainty of a Publick Church Fact, and this, notwithstanding the Known Doctrine of the Same Church against that very Fact of the Sacrament's being a Sacrifice, as in her Homily is fully evident : At this Rate, you may prove any thing, and concerning any Church too — But such Positiveness will not do, when we are upon the Publick Authentick Acts of a Church.

4thly, Another Confutation of what you call the *Arguments* of That Laick, is this, that, during the whole Process of the Service, before pronouncing the Words of Institution, the Bread and Wine cannot in any Sense [ nor by any Act of the Church of *England* ] be called the *Representative Body and Blood* of Christ : and therefore, placing them on the Communion Table, *giving thanks, and praying over them*, and using the *manual Ceremonies*, all these together taken, cannot be Offering the Sacrifice of *That Body and Blood* ; the Bread and Wine not being yet made that Body and Blood by Consecration ; and then lastly, uttering the Words of Institution Over them, is no Prayer of Oblation of Christ's Representative Body and Blood ; because, the pronouncing of those Words, is Only your Form of Consecration of the Bread and Wine, to be that Representative Body and Blood. This Form of Consecration, the

the Church of *England* no where calls an Oblation or Sacrifice of That Body and Blood, She has no Publick Act that Terms it so; and after her Consecration She has no Publick Act appointing any Oblation of That Body and Blood; for, She immediately enjoins Distribution, eating and drinking them, without any Prayer of Offering them to Almighty God. Consequently, all Mr. *Laurence's* Laick Expostulation with the Bishop of *Oxford* upon this matter, amounts to No Proof, that you any where offer to God the Sacrifice of *Christ's Representative Body and Blood*, [or that the Church of *England* has any Publick Acts requiring to Offer it, or approving the Offering of it,] by any Prayer of Oblation whatsoever: The Terms "SACRIFICE" "*Commemorative and Representative of the death of Christ*" used by that Lay Author, being None of the Church of *England's* Terms relating to the Sacramental Bread and Wine, in any of her *Now Publick Acts*.

Will you, in Opposition hereto, have this Offering to be made, by her Post-Communion Prayer, after your Eating and Drinking? This Pretence I find you are ashamed of, and reject it now in the 25th Page of your Appendix towards the bottom. Therefore, when you have the Elements *So far Consecrated*, as to be the Representative Body and Blood, lying before you, you will not offer them by Prayer *while they are On the Table*, nor afterwards when you have eaten and drank them. You pretend to offer by Prayer the *Bare Unconsecrated Elements* to God the Father; but when they have acquir'd a Higher Dignity, and therefore are of *Vastly more Worth and Value*, then you refuse *THUS* to offer them to him! Can your Devotion bear with a *Supposed Offering* of LESS valuable things to his Divine Majesty, and neglect, nay oppose, the Offering to him those, which are incomparably more Worthy and Valuable? Should we not most devoutly offer to him, of *THE BEST* we have? What Comparison is there between *Unconsecrated* Bread and Wine, in their meer natural State; And the Representative *Body and Blood of Christ*? If you think the first to be a Suitable Offering to God; How much more should you believe this, and practice accordingly, as to these Latter, which are things of a Vastly Superior Nature, Worth and Dignity for us to Offer, in Obedience to the Example and Command of Christ; who himself offer'd them to his Father for Many for the Remission of Sins, and Enjoyn'd His Apostles and their Successors to "DO [that is offer] *THIS*" for a Memorial of him; as

the Institution Testifies, and the Primitive Catholick Church Practis'd, whereof her Numerous Prayers of Oblation, referr'd to in Pages 160 to 165. are an Uncontroulable standing Evidence.

§ LXXXIII. **Y**OU say pag. 22. "*There is no Oblation in the Eastern Liturgies*" — "*after the Invocation Prayer*", — I am sorry you hereby give me occasion to tell you, that this is false; as any one may see by the Prayers of Oblation particulariz'd and referr'd to in pag. 160 to 165. The matter in dispute is, That a Prayer of Oblation must be made, after the Elements are so far Consecrated as that they are the Representative Body and Blood. Let this Prayer be made either after the Words of Institution, or after the Invocation, it will be an Oblation of that Body and Blood in either Case.

§ LXXXIV. **Y**OU in pag. 26 abuse the Homily Text of the Church of England, which Teaches against the Sacraments being a Sacrifice [as is evident in my p. 30.] For, in that Text you thrust in Words of your own, and mark them with double inverted Comma's thus " — just as you do in the Genuine Text it self; whereby you make your own interpolated Words, to look like the Text of the Homily, and by this means you endeavour to Limit and restrain the Homily Doctrine, as levell'd against the Popish Sacrifice alone — when in truth [tho' it certainly Opposes That Sacrifice yet] it also Opposes the Sacraments being a Sacrifice, and the Necessity of a Sacrificing Priest in General Terms, without restraining them as design'd against the Popery Only. Thus the Words you Thrust into the Homily Text, tho' the Text it self has them not, are these, viz.

pag. 26. line 10. [ "*or Commemorative Sacrifice,* ]

line 10. 11. [ "*Propitiatory or Popish* ]

line 18. 19. [ "*in it self propitiatory or Self-meritorious* ]

line 20. [ "*in the Popish Sense* ]

line 21. 22. 23. 24. [ as is "*the Sacrifice of the Mass, it being a Novel thing directly contrary to the Primitive Doctrine of the Sacrifice* ]

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This intruding of your own Words into the Text of the Homily is no ways Honourable to your Cause, and with all it do's not contribute any thing in the Least, to prove, that you have in FACT the Sacrifice of Christ's Representative Body and Blood: for, this FACT ought to be MANIFEST in your Liturgick Ministration it Self, and therefore in your Communion Service and the Rubricks thereof, which are the only SENSIBLE RULE of your Ministration — These being Defective and without that Sacrifice, your fallacious Tampering thus with the Homily Text, would not supply that Great Defect, if your Fallacy were allow'd to be the Truth; Because, FACTS or Their Defects, or the Absence of those FACTS, are Notorious, let Doctrines be what they will. This is the Case of the Church of *Rome*, she rightly teaches, that in the Sacrament, the Faithful, who do not Consecrate, must receive the Body and Blood of Christ, this is so far true; but what is the Fact of her Ministration? Why it is Notoriously a Defective One; She in Fact administers to those Faithful, The Body only, and not the Blood, by Communicating to them no more than One Kind, namely, the Bread alone; Thus her Doctrine runs one way, and the Fact of her Ministration another; And the Defect of This Her Ministration cannot possibly be supply'd, by any the most artful and cunning Representations of her Doctrine, to mend the matter.

§ LXXXV. **I**N pag. 27 of your Appendix, you quote another Passage of Mr. *Laurence's* — relating to the 31st Article of the Church of *England*; in all which he has not so much as One Attempt at an Argument, to prove that the Church of *England* offers the Great Christian Sacrifice; and therefore it makes nothing at all for your Cause; but notwithstanding this, you foist into the Text of that Quotation, Words of your own, and mark 'em with double inverted Comma's thus “ as the Text it self is marked, which is the same kind of Fallacy you play'd before with the Homily Text, Thus at line 17. 18. you foist in your Own Words ( “ and so likewise the Homily “ lies in the Passages above produc'd) And in pag. 29, line 22. you intrude Words of your Own thus ( and Consequently of the Homilies ) which Insertions of yours, make Mr. *Laurence's* Text to look as if he there spake of the Homilies, when in Truth, that Passage of his, has not one Word relating to the Homilies.

§ LXXXVI.

§ LXXXVI. **Y**OU pretend pag. 30. That the Church of England has the Sacrifice "because in her Homily concerning Common Prayer and Sacraments She Cites a Constitution of Justinian with APPROBATION, wherein the Eucharist is called the HOLY OBLATION, and in the same Homily also she RECOMMENDS Justin Martyr's Description of the Eucharistick Solemnity". — This Likewise is altogether Fallacious; For, the Subject of that Homily is, "That Common Prayer and Sacraments Ought to be ministred in a Tongue that is UNDERSTOOD OF THE HEARERS" 'Tis to this Purpose ALONE that she quotes *Justin Martyr*; in all that Quotation there is not so much as one Word of *Sacrifice* or *Oblation* at all; and therefore here she do's not in the least recommend the Sacrifice of Christ's Representative Body and Blood; this Quotation being no more, than to recommend the Pious Example of the Primitive Churches ministring the Publick Worship, in such Language as the People so understood, that they gave their Assent thereto, by their joint Amen after the Prayers and Thanksgivings. And then, as for the Homily's Quoting a Constitution of *Justinian* the Roman Emperor, which contains the Words *Holy Oblation*; those Words are no other than *Justinian's*, not the Church of *England's*, She puts no distinguishing Mark of her APPROBATION upon them, She only quotes them with the other Words of that Emperor [not as describing the Nature and Quality of the several particular Parts of her Own Publick Worship, but] to prove, that the Emperor enjoind the Clergy to minister the Publick Services customary in the Church of those Days, So, as that the People might understand the Same, and be able to give their Amen thereto. This is the whole and only design of the Church of *England's* quoting that Emperor's Words, to recommend the Primitive Example, and to shew the reasonableness of her following that Example, of appointing the Publick Worship to be in a Language known and understood by the People. She do's not in the Least pretend, that the Emperor's Words "*Holy Oblation*" are a proof that she her self Offers the Sacrifice of Christ's Representative Body and Blood, nothing like this in all the Homily: And you may with equal *Truth* and *Modesty* affirm, that she has the Custom of the Deacons bringing *Wine and Water* for the Sacramental Ministration, because *Justin Martyr's* Words before quoted by her, mention the Same Custom, as

you may assert that she offers the *Sacrifice*, because she quotes *Justinian's* Constitution, which mentions the *Holy Oblation*; for, as her speaking of the *Wine and Water* as they stand in the Words of St. *Justin*, do's not prove that she in fact uses that Custom; so, neither do's her reciting the Words *Holy Oblation* as they stand in the Constitution of *Justinian*, prove that She offers the Sacrifice of Christ's Representative Body and Blood. Your whole Fallacy here, consists in this, that the Churches naming a Primitive Christian Practice, in her Publick Acts, is an Argument, that She recommends, and also has that Practice her Self; which is a Notorious Falstiy, as is evident above with Relation to the Fact of the *Wine and Water*; and is further manifest from her 30th Canon, One of her Publick Acts now in force, wherein, to prove the Lawfulness of her Use of the Cross in Baptism, She mentions the Primitive Christians Use of the Sign of the Cross "IN ALL THEIR ACTIONS"; when at the same time, She her self has not that Primitive Practice of Using the Sign of the Cross in all her Actions: So miserably fallacious is your way of attempting to Argue, from her thus naming of Primitive Terms, or Primitive Custom.

§ LXXXVII. **B**ISHOP *Jewel's* arguing with *Hardinge* the Romanist quoted by you *pag.* 30. 31. is no Act of the Church of *England*, neither do's that Bishop therein at all prove, that the Church of *England* offers the Sacrifice.

§ LXXXVIII. **T**HE 7th of the Canons of 1640, which says "*That the Holy Table is, and may be call'd an Altar by us, in THAT SENSE in which the Primitive Church call'd it an Altar*"; as your 31st Page quotes it; is no proof, that the Church of *England* has the Great SACRIFICE of Christ's Representative Body and Blood;

1<sup>st</sup>, Because the Canon do's not Particularize that *Great Sacrifice*, as a Relative to the Altar, tho' it was so in the Sense of the Primitive Church; but only speaks in a general undetermin'd Sense, without naming any Particulars at all; and therefore, as the Canon says nothing *particular*, the One Particular of That Sacrifice cannot be inferr'd from it; because, in the Sense of the Primitive Church, the Table was term'd an Altar, upon account of other Particulars, such as Alms and the Common Oblations of the

the People for the Maintenance of the Ministry, &c. which used to be offer'd there.

2dly, Because, the Name of the Altar may remain when but Some of the Relatives thereto do exist, at the same time as Other the Relatives thereto are not at all in Being: for Example, when ALMS, the *Common Oblations* of the People are by the Priest there pray'd to be Accepted, even when the Great Christian Sacrifice is not offer'd, as in the Case of officiating the Second Service of the Church of *England*, wherein She Orders the Priest to pray God to accept those *Common Oblations*, even when there is no Sacrament — as I have observ'd pag. 152.

3dly, The Name of Altar may remain, when all the Relatives thereto, all Oblations, and Sacrifice appointed by God to be offer'd thereon, are neglected, or, even *abolish'd and laid aside*, thro' the Iniquity of times; It may justly retain its Name and Title for the Sake of those Oblations and that Sacrifice which in Duty ought to be Offer'd upon it, tho' in Fact they are not; As a material *Church*, or *House of God*, may justly retain its Name, when the True Worship, which ought to be paid to him therein, is abolish'd, and Idolatry introduc'd instead thereof: Witness the *Altar and Temple of the Lord* at *Jerusalem*, most miserably neglected and prophan'd by the Idolatries of the wicked Kings of *Judah*. 2 *Chron.* xxix. 5. 6. 7. 15. 16. 18. *Chap.* xxxiii. 4. 5. 7. 16.

4thly, The Canons of 1640, are not receiv'd either by the Church or State of *England*; for, as to the Church, Bishop *Gibson's* Codex tells us, that the Last Reviewing Convocation of 1661 had a Debate concerning a Review of those Canons, and which of them were proper and fit to be Observ'd and put into Practice; — “*But*” [says the Bishop] “*We find not, that ANY FURTHER PROGRESS was made in that Design, than the referring it, at two several Times, to Two Committees of Bishops*”. See his Codex Fol. 996. And as for the State — in his Page 995. he refers us to An Act of Parliament 13 *Car.* II. *Cap.* 12. wherein 'tis declared, That This Act shall not be Construed “*to Confirm the Canons made in the Year 1640, nor ANY OF THEM*”. From all which, 'tis plain, that these Canons are not the Publick Acts, of either the Church or State of *England* that Establish'd the present Liturgy; and Consequently, your attempt from One of those Canons, is but another of your Fallacies, whereby you would persuade your Reader to believe, that this Liturgy

turgy enjoins the Great Christian Sacrifice, when in truth and in Fact it do's not.

Having now gone thorough Your Several Fallacies relating to this Great Article, Let us now take a View of Your Acknowledgments which the Power of Truth has extorted from you.

§ LXXXIX. **F**IRST, You Own [concerning the Prayer of Oblation] In these Words, "*The Prayer indeed in King Edward's book is a VERY GOOD One, and to prevent these unhappy disputes I wish it had been Continu'd*", pag. 22. This is well own'd and well wish'd; How then can this Prayer [or some other Prayer Equivalent thereto] be not necessary? For, in the very next Words you say "*it can't be necessary*". Will a Judicious Divine say that A VERY GOOD Prayer is not Necessary? Will he not thereby affirm that is *Needless*, and therefore *Impertinent*? And can he wish in Earnest that an Impertinent Prayer "*had been Continued*"? A more Deliberate Consideration of the High Dignity of Prayer might extricate you out of these Difficulties, and convince you of the Constant Necessity of a VERY GOOD PRAYER, so far, as to engage your Endeavours, for its Restoration, and not barely to "*wish it had been Continued*".

Secondly, Again you Acknowledge that "*the Church of England has not the Prayer this Writer Contends for*" pag. 23. Then you Cannot but Own, She has *no Prayer of Oblation*, whereby to offer the Sacrifice of Christ's Representative Body and Blood; for, this is the Prayer the "*Writer Contends for*"; 'Tis A Prayer of Oblation of that Sacrifice, without Confining it to any One particular Form, that is requir'd by us.

Thirdly, As to your Churches offering the Sacrifice of Christ's Representative Body and Blood by the Prayer in the Post-Communion, You tell us, that you "*Say no Such thing*" pag. 25; whereby you renounce that Pretence — Therefore, since this is not your Prayer of Oblation, and you have not the *other Prayer contended for*; it unavoidably follows that you have no Such Prayer of Oblation at all, by your own Confession.

Fourthly, You acknowledge [concerning the Eucharistick Sacrifice which our Blessed Lord Instituted and the Primitive Church frequented] that "*there was some ALTERATION made in the Liturgy, with regard to THIS POINT, Some Words and Phrases being Omitted, and One*"

" of the *Prayers transpos'd*, yet this do's not prove any Change in Doctrine; and nothing more was removed than what SEEM'D TO SOME MISTAKEN men to resemble the "*Popish Practice*". pag. 31. So that, here according to your Self "*Words and Phrases*", tho' not so much as resembling the *Popish Practice*, were Omitted, and a "VERY GOOD PRAYER", [Acknowledgment the 1st,] Therefore not Popish neither, was Transpos'd: These ALTERATIONS with regard to this point of the SACRIFICE were made; Oh how forcible and prevalent is the Power of Truth! tho' you Own it but very tenderly, and with some Remoteness of Expression: — To have named Particulars would have been a Cutting Point. — These you avoid, and you take care not to mention the *Heterodox Notions*, for the Sake of which the Alterations were made; and then [Oh how agreeably to Truth!] you tell us, that "*This do's not prove any Change in Doctrine*". Not prove any Change in Doctrine, Sir? This is Admirable indeed! A Sound Liturgy, all Divines will agree, teaches Sound Doctrine; even Preaching it self is not a more effectual way of so Teaching; nay, the Liturgick Teaching, by reason of its FREQUENT RETURNS, gives greater Security for the Confirmation and Establishment of some Orthodox Necessary Doctrines, than the much Less frequent, and it may be, VERY SELDOM Returns of Instruction by Sermons, can do.

If then, a Liturgy drops and lets fall into Oblivion the Sound Doctrine it manifestly and practically taught before; If it do's this to Comply with the Sentiments of the Enemies and Opposers of that Sound Doctrine; Do's it not thereby give a Disreputation to that Doctrine? Do's it not give a Practical Preference to the Contrary Notions and Practices of the Enemies thereof? If to this, is added EXPRESS Church Homily or Sermon teaching, and all the Clergy's Subscribing, against the very LETTER of that sound Doctrine; and if lastly, a whole National Church in Convocation assembled, do's Superadd its Synodical Act to ratify and establish the Liturgy, which so drops and Lets fall the Sound Doctrine as aforesaid; Do's all this Church Solemnity and Ratification amount not to "*Any Change in Doctrine*"? Your Authority is altogether insufficient, to Command Belief, against such Numerous, Powerful Evidence of Matters of Fact. Your Cautious Tendernefs in avoiding to come to Particulars, about the Alterations "*with regard to this Point*" of the Sacrifice, obliges me

to do it, for the more clear Manifestation, that there  
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§ XC. **T**HEREFORE, In the first Reform'd Liturgy, *clear of all Popery*, which was carefully Compil'd and Confirm'd by a Synod of the Church of England [Collier's Eccles. Hist. Vol. II p. 276. Col. 1. and p. 442. Col. 2.] The Rubricks frequently and manifestly call the Holy Table, by its Proper Name, its Scripture Name, its Christian Primitive Catholick Name, ALTAR; This Proper Name referr'd to the Great Christian Sacrifice of Christ's Representative Body and Blood then appointed by that Liturgy, to be offer'd there, by a Prayer of Oblation, utter'd by the Priest "turning" — "to the Altar, without any Elevation", immediately after his pronouncing the Words of Institution: The Calvinists and Zuinglians [who in truth were the Persons,] whom you tenderly call "*some mistaken men*", took offence at this—Bishop Hicke [§ LXXXI. pag. 211.] as quoted from your Self, has told us what was the Offence they took, and that The Words Altar and Sacrifice were laid aside to COMPLY with them.

Anno 1550, a Little before the Alteration of the first Reform'd Liturgy, Ridley Bishop of London made a Visitation, the main Business whereof was "*The taking down ALTARS and putting Tables in their Room*". [Collier's Eccles. Hist. Vol. II. p. 304.]

"For this Purpose Hooper" [Bishop of Gloucester] "*who had no great regard for Antiquity took Occasion in his Court Sermon this Year to Suggest, That the Government would do well to turn ALTARS into TABLES according to the first Institution of Christ, that by THIS EXPEDIENT, the People would be cur'd of a false Persuasion of the performing SACRIFICES: That as long as the ALTARS continued, both ignorant People, and ignorant Priests would always dream of SACRIFICE*". [Ibid.]

"This Discourse was well receiv'd by some Great COURTIERS, who practis'd upon the hint"; [Ibid.] [Heylin. Hist. Reform. p. 95.]

"The Alteration above-mention'd being resolv'd, a Letter in the King's Name was directed to Bishop Ridley"; wherein his Majesty "*commands the Bishop, that all ALTARS should be taken away in the Diocese of London, and TABLES set up in their Room*". This Letter refers to Several [Supposed] Reasons digested into Form, and sent with the

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Letter, to justify what was done — And with these the Bishop was to furnish such Preachers as he thought dispos'd for the Service. [Collier Ibid]

The Letter was subscribed, by Cranmer Arch-Bishop of Canterbury, and by the Bishop of Ely— among other Lords. [Collier Ibid.] and therefore the *Supposed Reasons* for the Alteration, were the *Supposed Reasons* of those Two Bishops, to reconcile the People to the Order. Let us then take a View of some of Arch Bishop Cranmer's and the Bishop of Ely's, &c. supposed Reasons for the Demolishing of Altars.

One of their Pleas was, That “ *An ALTAR was for SACRIFICE, and a TABLE for Eating, the Latter therefore was more proper for the Solemnity of the Lord's Supper* ”.

Another Plea was, That “ *Altars were erected for the Sacrifices of the Mosaic Institution; that since the Obligation of this Law was now at an End, the Form of the ALTAR ought not to Continue* ”.

Another, That “ *our Saviour instituted the Sacrament of his Body and Blood at a Table and not at an ALTAR; neither do's it appear the Apostles made Use of this Latter in their Ministrations* ”. [Collier's Eccles. Hist. Vol. II. p. 304. and Heylin's Hist. of the Reformation, p. 97.]

These were some of the *Supposed Arguments* of those Bishops and others, for the Demolishing of Altars; but all these pretended Reasons, are abundantly refuted, by the Apostle to the *Hebrews*, Chap. xiii. 10. who, inspir'd by the Holy Ghost, infallibly assures us, that “ *we have an ALTAR, whereof they have no Right to EAT, which serve the Tabernacle* ”; which plainly demonstrates, that the Apostles had an ALTAR, and that it was such an ALTAR, whereof there was a Right to EAT; and from which Right, the Adherers to the *Mosaic Law* were manifestly excluded; And the Practice of the Primitive and Universal Church gives full Evidence for the Use of such Altars, and for the Truth and Propriety of that Title: So fallacious were the pretended Reasons for Demolishing *Christian Protestant Altars*, which by the Offering of the Instituted Sacrifice upon them, were cleans'd and reform'd from all the Errors and Corruptions of the Church of Rome; as the first Reformed Liturgy, in the Altar Service, most clearly demonstrates.

But the Demolishing Work was prosecuted according to the abovesaid Order. Bishop Ridley, in his first Visitation Issued out An Injunction to this Effect, “ *That those*  
“ *Chyrches*

" Churches in his Diocese, where the Altars do remain, should  
 " Conform themselves unto those Other Churches which had ta-  
 " ken them down, and that instead of the Multitude of their  
 " Altars, they should set up One Decent Table in Every Church".

[Heylin's History of the Reformation pag. 97.]

Anno 1551. " Many Disorders had grown up in this Little  
 " time, in the officiating the LITURGIE, the Vestures of the  
 " Church, and the habit of the Churchmen, began by Calvin,  
 " prosecuted by Hooper, and countenanced by the large Im-  
 " munities which had been given to John a Lasco, and  
 " his Church of STRANGERS. And unto these, the  
 " Change of ALTARS into TABLES gave no small encrease;  
 " as well by reason of some differences which grew amongst  
 " the Ministers themselves upon THAT OCCASION, as  
 " in Regard of that IRREVERENCE, which it bred in  
 " the People, to whom it made the Sacrament to appear  
 " LESS VENERABLE than before it did". — [Hey-  
 lin's Hist. of Reformation, p. 106.]

The first Reform'd Common Prayer Book "was brought  
 " under a Review", at the Instigation of " Calvin", " Bu-  
 " cer", and " Peter Martyr" [Foreign Presbyterians,] who  
 " had gain'd the Esteem of some of the English Bishops". [Col-  
 lier's Eccles. Hist. Vol. II p. 309. 310.] It is not certain  
 who were the Reviewers; But, be they who they will,  
 they took Care to make their Review correspond with the  
 abovesaid pulling down of the ALTARS; for, they expung'd  
 and rejected the Word ALTAR out of all the Rubricks;  
 and they alter'd and remov'd Out of its Place, the Prayer  
 of Oblation by which the Great Sacrifice was offer' to God  
 the Father;

The Second Reform'd Common Prayer Book Thus Com-  
 pos'd, with these Alterations, [and others needless to par-  
 ticularize, while we are upon this head of the Sacrifice]  
 tho' it do's not appear to have been the Publick Authentick  
 Act of the Then Church of England Synodically assem-  
 bled in Convocation, was Confirm'd and establish'd by Act  
 of Parliament 5 and 6 of Edw. VI, wherein there is a  
 Clause, which prohibits the Use of any Other Form, and  
 thereby the first Book was rejected.

The High Compliment which That State Act in its  
 preamble bestows upon the first Book, is of no Moment  
 in the present Debate, because, it is no Act of the Church;  
 and further, because the fine Compliment is spoilt, by  
 the Same Act of Parliament's giving Such a remarkable  
 Superior Character of the Excellencies of the Second  
 Book.

Book, in Comparison of those of the First, as amounts to no less than an Accusation of that first Book: For, The Act Sets forth, relating to That first Book, that, "*As well for the MORE plain and manifest EXPLANATION thereof, as for the MORE PERFECTION of the said Order or Common Service, in SOME PLACES where it is NECESSARY to make the same Prayer and Fashion of Service MORE EARNEST AND FIT to stir Christian People to the TRUE HONOURING of Almighty God, The King's most Excellent Majesty, &c.*" — "*hath caused the aforesaid Order of Common Service*" — "*to be faithfully and godly perused, EXPLAINED, and made FULLY PERFECT, and by the aforesaid Authority, hath annexed, and joined it SO EXPLAINED and PERFECTED to this present Statute*". So that, According to this Act of Parliament, The first Book was so dark and obscure as to want a "*a more plain and manifest explanation thereof*"; It was so Imperfect in some parts thereof, that it wanted "*more Perfection*"; it was "*in Some places*", not so fully "*Earnest and fit*", but that it was "*NECESSARY to make*" it "*MORE EARNEST AND FIT, to stir Christian People to the TRUE HONOURING of Almighty God*": It was therefore Reviewed; and being, as the Act tells us, "*faithfully and godly perused, EXPLAINED and made FULLY PERFECT*", [This, is the Parliament's Superior Character of the second Book, above the First,] It was "*annexed and joined*" — "*so explained and Perfected*" to That Parliamentary Statute.

Thus in the Case of the *Altar and Sacrifice*, now before us, The first Book with Rubricks confirming the Liturgick Catholick Doctrine and Practice of ALTAR, was rejected; and the second Book which drop'd those Rubricks, and thereby the Liturgick Catholick Doctrine and Practice of ALTAR into Oblivion, was established; The first Book with its Prayer of Oblation, which inculcated the Liturgick Catholick Doctrine and Practice of Offering the Great Christian Sacrifice of Christ's Representative Body and Blood by Prayer, was laid aside, and the second Book which Drop'd this Oblatory Prayer, and thereby that Doctrine and Practice, taken up and established in its stead; The first Book retaining and enjoining *Altar* and the Oblation of the *Great Sacrifice*, discharg'd and prohibited; And the second Book, rejecting the *Altar* and That *Oblation*, advanc'd and enacted to be used, as an Order or Common Service of "*more Perfection*", — "*more earnest and fit to stir Christian People to the True*"  
"*honouring*"

"honouring of Almighty God": This is Preferring the Second Book vastly above the First, nay so highly, that the Parliament affirms it to be "MADE FULLY PERFECT", than which no Higher Character could be given it: And thus by Comparing the Two Books, This Parliamentary Determination implies, That *no Altar*, and no such *Oblatory Prayer* are of "*more Perfection*" — "*more fit*" — for the Honour of God, than an *Altar* and *Prayer of Oblation* are; And thus the fine Complement which the Preamble of this Act bestows upon the First Book, calling it "*a Godly Order, agreeable to the Word of God, and the Primitive Church*", is made insignificant by the Rejection of that same First Book, and by establishing of the Second as a Service of "*more Perfection*", and *more fit* for the Honouring of God, than the First Book was.

Hitherto we have taken a View, of the Protestant Doctrines and Facts of Four Protestant Bishops, *Cranmer* of *Canterbury*, *Ely*, *Ridley*, and *Hooper*, against those very *Protestant Altars* at which they had officiated, and That *Primitive Sacrifice* they had offer'd there, by the first Common Prayer Book reform'd from Popery. We have further Seen the Rejection of this Book, and the Establishing of a Second in its stead, without any *Protestant Altar* by *Rubrick*, and destitute of any *Prayer of Oblation* of That *Primitive Sacrifice*; we have seen this Enacted by the King, Lords Spiritual [*i. e.* Protestant Bishops] and Temporal, and the Commons in Parliament assembled; whereby the Liturgick Worship in the Communion Service was made to APPEAR without ALTAR and without the GREAT SACRIFICE; and so the Liturgy has continued ever since.

For, in *Queen Elizabeth's Days* nothing of this was amended; So far from it, that "*Some Divines perceiving, 'tis probable, the Queen had some inclination to continue the OLD CUSTOM, and let the Altars stand, they drew up a Paper, in which they endeavour'd to shew the INCONVENIENCY of administering the Holy Eucharist at an ALTAR*", [*Collier's Eccles. Hist. Vol. II. p. 433. Col. 2.*] This Historian there gives us what he calls the Reasons, omitting that part of them mention'd in the Reign of King *Edward the Sixth*; Some of them are Thus,

They argued "*the Holy Ghost in the New Testament makes mention of a Table, 1 Cor. x. but no where calls it an Altar*". Which is a Great Mistake, as is manifest enough in *St. Mat. v. 23.* and *Heb. xiii. 10.* They

They did not allow of ALTAR, because this would be to Grant SACRIFICE, which they were not willing to do. Our Historian Remarks, that, *This "is a Sign they had no great regard for the Language of Antiquity"*.

They pleaded, that *"their Adversaries would charge them with Inconstancy, and departing from the Order settled in the Reign of King Edward the Sixth"*.

That, *"The GREATEST PART of the Reformed Preachers in England have frequently deliver'd themselves in the Pulpits AGAINST THE USE OF ALTARS, and therefore can't recommend them now without self Contradiction, and owning themselves in a Fault"*.

That *"Her Subjects will be much surpriz'd, if any Order should be Issued out for the REPLACING OF ALTARS, considering the RUBRICK of the Common Prayer, which stands upon a Parliamentary Authority, supposes a TABLE for the Administration of the Holy Eucharist, and gives Directions about it"*.

That *"Bishop Ridley justified the King's Letter for the REMOVING OF ALTARS, and that, Day Bishop of Chichester was committed for Non-Compliance in this MATTER"*.

That *"Oecolampadius, Zuinglius, Bullinger, Calvin, Martyr, Alasco, Hedio, Capito, and a great many other Eminent Divines" (as this Address call'd these Foreign Presbyterians) "had made the taking away the ALTARS part of the Reformation": That "This was the Practice of the Protestants in Savoy and Switzerland, and particularly at Basil and Geneva, at Strasbourg, Wormes, Franckfort, and other Places"*.

They further *"Argue from the Authority of those eminent English Divines who suffer'd in the late Reign: They mention Cranmer and Ridley, Latimer, Hooper, Bradley, with an &c. That these Men of Character had approved the Second Common Prayer Book" — "and particularly declar'd themselves for the PREFERENCE OF A TABLE. So that by setting Altars up again, 'twill look as if we CONDEMN'D some part of the DOCTRINE of these good Men, and concurr'd with their Adversaries that Burnt them."*

*And lastly", — "that if the Opinion of the Preachers and Learned Men of this Realm were laid before her, they believe her Highness would find them UNANIMOUS in this Point". [ibid p. 434]*

Thus

Thus we see, that this Address of Some Divines to that Queen, was founded upon a Mistake, of the Holy Ghost's not giving the Name of ALTAR to the Holy Table; that they disapprov'd of ALTAR, because they did not admit of SACRIFICE; That the *Doctrine* Against Altars had been taught by the Greatest Part of the Reformed Preachers in *England*; That the Addressors held the Rubrick of the Second Reformed Liturgy to be equivalent to a Prohibiting of *Altars*; That the Setting up of *Altars* would look like a Condemnation of the DOCTRINE of *Cranmer, Ridley, Latimer, Hooper, Bradley*, and other Approvers of that *Second Book*; That the Example of the Foreign Reform'd, viz. of the *Zuinglians* and *Calvinists* and their Leaders, who had rejected *Altars* in their Reformation, was esteem'd a good Reason why we should reject them too; And for the very Same PRETENDED REASON, they might have address'd for the Rejection of *Episcopacy* also, and consequently, for the Abolishing of Christ's Commission to minister in His Holy Mysteries, for, This, 'tis notorious, those *Zuinglians* and *Calvinists* abroad had Likewise rejected in their Reformation: and lastly, That Address went upon a Supposition, that the Opinion of the then Preachers and Learned Men of *England* was " *Unanimous in this Point* " of rejecting *Altars*. This Address, as the Learned Historian takes notice, was Prior to the Queen's Setting forth her INJUNCTIONS. " *The Application* " [he says] " *had its effect as appears by the Article for Removing the Altars* " ; [ibid. p. 434] For, " *At the End of the Injunctions there is an Order for Removing the ALTARS, tho' not without the Oversight of the Curate and one of the Churchwardens* ". [ibid. p. 433]

These are Facts, which shew How Prevalent the Doctrine and Practice against ALTAR and SACRIFICE were in those Days, and upon what mistaken Principles that Doctrine and Practice were founded.

The Second Book of Homilies [agreeably with these Facts] do's carry on and promote this Doctrine and Practice, by opposing, in GENERAL TERMS, the Sacrifice and Sacrificing Priest, and the Sacrament's being " *made a Sacrifice* ", as I have prov'd in Page the 30th of these Papers. This Book was compos'd in those Days of General Aversion against Altar and Sacrifice: And tho' you, by your own Unauthorized Additions to the Text of the Homilies [before taken notice of] would represent them as teaching against NO OTHER than the *Papish* Sa-

crifice, yet, any impartial Reader who seriously peruses the Text it self [*Stripp'd of your Fallacious Additions thereto*] may easily see, that the Church of *England's* Doctrines against the Sacrament's being a Sacrifice, stand in Such General and Unlimited Terms, as take in, not only the Romish Sacrifice, but also any other material Sacrifice which the Holy Sacrament may be Esteem'd to be. And what is a further Confirmation of the Truth of this, is, That she has no Publick Act declaring that Her Doctrine is levell'd against the *Popish Sacrifice ALONE*; or, that She Owns the *Sacrament to be a material Sacrifice*, when purg'd of the Popish Errors.

The XXXIX Articles of Religion pass'd in Convocation *Anno* 1562, which were therefore the PUBLICK ACT OF THE CHURCH OF ENGLAND, do expressly incorporate that Book of Homilies and its Doctrines into the said Articles of Religion [See Article 35th] and thereby the Homily Doctrines against the SACRIFICE, are made the Doctrines of the Church of *England*; To these Articles all the Clergy are by Act of Parliament [xiii *Eliz. Cap.* 12. and *Collier's Eccles. Hist. Vol. II. p. 530. Col. 2.*] oblig'd to declare their Assent and make their Subscription; and consequently to assent and subscribe to the Homily Doctrines against the SACRIFICE.

During the Remainder of Queen *Elizabeth's* Reign, all the Reigns of King *James* the First and of King *Charles* the First, These Publick Acts, viz. the 39 Articles, and consequently, the Homily Doctrines against the SACRIFICE, continued to be the Publick Authentick Acts of the Constitutional Church of *England*; And Her Bishops and Priests All this while, over and above their declared Assent and Subscription to the Doctrines which Oppose the Sacrament's being a SACRIFICE, did in fact minister by that Parliamentary Communion Service, which excluded the ALTAR, and also the Offering of the Great CHRISTIAN SACRIFICE by Prayer.

The Constitutional Church of *England* in her Last Reviewing Convocation, just after the Restoration of King *Charles* the Second, pass'd No Censure against These Facts and Doctrines, nor against the False Principles, upon which the *Protestant Altars* were pull'd down, and the *Protestant Sacrifice* oppos'd, in the Reigns of King *Edward* the VIth and Queen *Elizabeth*; No, But the Members of that Convocation assented and subscrib'd to the Same Homily Doctrines against the SACRIFICE. The Church of *England*  
in

in That Synod Received and Established The Present Communion Service, without any One Rubrick in favour of the ALTAR, and Destitute of Any One Prayer of Oblation, by which to Offer the Great Christian SACRIFICE of Christ's Representative Body and Blood.

These are the Last Notorious Publick Acts of the Constitutional Church of *England*, now in Ure, against ALTAR and SACRIFICE; so that it may be justly enquir'd, with the melancholy Disappointment of receiving no Satisfactory Answer; where, and in which of her now Publick Acts shall we find, that she Teaches the Sacrament of the Eucharist to be a material SACRIFICE, viz. the Sacrifice of Christ's Representative Body and Blood, and where shall we find that she Offers This Sacrifice to God the Father? Her Homilies Teach no such Doctrine, but expressly the Contrary; Her 39 Articles of Religion have no such Doctrine, but the Contrary, by incorporating those Homilies into those Articles; Her Canons now in Ure, have not One Word of the Holy Table's being an Altar, nor of the Sacrament's being a SACRIFICE; Her Liturgy has not in Any Part of it so much as but One Rubrick, that Honours the Holy Table with the Title of Altar; nor do's it, by any Prayer whatsoever, Offer to God the Father the Great Sacrifice of his Son's Representative Body and Blood: Her Catechism, which of set Purpose Contains her Doctrine of the Sacraments, Teaches why the Sacrament of the Lord's Supper was ordained, viz. that it was, "for a Continual REMEMBRANCE of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby". In which Doctrine, there is not a Word of the Sacrament's being it Self a Sacrifice; No, the Sacrament here, is term'd no Higher than a REMEMBRANCE of the Sacrifice of Christ's Death, which Remembrance it undoubtedly may be held to be, by those who do not own it to be, it Self a Sacrifice; because, there may be, and are many Remembrances of a Sacrifice, which are not themselves Sacrifices; Thus, a meer Picture of a Sacrifice, tho' 'tis a Remembrance thereof, is not a Sacrifice; An Historical Relation of a Sacrifice, tho' it is the Remembrance of a Sacrifice, is not it self a Sacrifice; And Our meditating upon a Sacrifice, tho' it is the Remembrance of a Sacrifice, yet that Remembrance is not a Sacrifice: And therefore the Churches calling the Sacrament, a "Remembrance of the Sacrifice", is not Terming the Sacrament it self to be a SACRIFICE So that, upon the whole of the

Matter, the Constitutional Church of *England* has not One Publick Authentick Act now in Ure which determines that the Sacrament is a Sacrifice; but much to the Contrary, that it is not so, as has been shewn in the foregoing Pages.

Before I Conclude this Head, I ought to acknowledge the Information given me by a Learned Clergyman, who, tho' he uses not Our Communion Office, yet kindly writes to me these Words, viz. "*I Think you have omitted One Argument, which plainly shews, that the C ——— of E ——— entirely rejects the Sacrifice, and does by no means intend that the Word OBLATIONS in the Prayer for Christ's Church, should respect the Bread and Wine: and that is, that in the Communion of the Sick, the Priest is to go directly from the GOSPEL, to YE THAT DO TRULY, &c. So that the Prayer for Christ's Church is not said at all*". This is a Very Great Truth, and strongly Corroborates all that I have hitherto argued to prove, that the Church of *England* Has no Publick Act or Rule which gives the Title of OBLATIONS to the Unconsecrated Bread and Wine, as in p 153 and 154, and that therefore she does not pray God to Accept them as Such; and also, that she totally rejects the Sacrifice of Christ's Sacramental Body and Blood. For, as the Church of *England*, in the 6th of her Post-Communion Rubricks, prohibits any of her Publickly Consecrated Elements to "*be carried out of the Church*"; and therefore THEY must not be given to the Sick; So, She appoints *Every thing* to be done in the Office of the Communion of the Sick, which She esteems to be Her DUTY in Relation to the Elements of Bread and Wine in her Communion Service: If therefore She esteem'd it her DUTY, to pray God to Accept OBLATIONS of *Bread and Wine*, before her Consecration of them; and, after her Consecrating, to Offer them to him a SACRIFICE of Christ's Sacramental Body and Blood; She would, beyond all doubt, have appointed *both of these* to be done in her Communion of the Sick, Since with relation to the Elements *to be minister'd to him*, these Supposed Duties had not been fulfill'd before. But, 'tis manifest, in her Office for the *Communion of the Sick*, that She neither prays God to Accept OBLATIONS of *Bread and Wine*, before her Consecration, nor do's she after Consecration offer them to him, A SACRIFICE of Christ's Sacramental Body and Blood; And therefore, it unavoidably follows, that she Holds not Such Oblations, nor Such Sacrifice to be her Duty so to offer in her Communion Service.

I must now pass on to Another Part of your Appendix,  
III. Of



### III. Of Prayers for the Faithful Departed.

§ XCL. **U**PON this Article Your first Setting out is with a Fallacy; for, you pretend to Give us ALL the Particulars of Our Saviour's Actions at the Institution of the Sacrament, and affirm 'em to be ALL, when, as 'tis evident at first Sight, you drop and omit his Offering His Sacramental Body and Blood, which was One of the most Principal of his Actions at That Holy Institution; and then from this but Partial Enumeration of our Lord's Actions, you Fallaciously Conclude "it cannot be made appear Our Blessed Saviour made any Such Prayer at the Institution".

Now, That One of Our Lord's Principal Actions, omitted by you, was his offering his Sacramental Body and Blood, has been fully prov'd by the Learned Mr. *Johnson* in his *Unbloody Sacrifice* Part Ist. Page 82 — 91. and Part IId. Page 6. Not only from the Primitive Fathers, but also from the very Words of Christ himself to his Apostles, recorded by St. *Matthew*, St. *Mark*, St. *Luke*, and St. *Paul* in their Histories of the Institution. The Same Excellent Author has in the said Unanswerable Book, Part IId Pag. 71, 81. to 90, &c. sufficiently prov'd, That our Saviour did Offer this Sacrifice by Prayer too; And his Arguments for these two Important Truths can never be overthrown by you, or your whole Party; to his Arguments therefore the Reader is referr'd for his full Satisfaction in these Points; to which he may add the Arguments stated in pag. 202. of these Papers, to prove that Our Lord offer'd his Sacramental Body and Blood by Prayer.

It remains now to prove, against you, That this His Offering was made by him for the *Faithful departed* as well as for the *Living*: His Own infallible Words prove this; for He said of the Bread which he had Blessed "This is my Body which is GIVEN for you" [St. *Luke* xxii. 19.] And of the Blessed Cup "This is my Blood of the New Testament which is Shed for MANY for the Remission of Sins"

"Sins" [St. Matthew xxvi. 28] This, of his "Blood" — "Shed for many" proves that his "Body Given" was also Given for the Very Same MANY; because, the Extensive Benefit of his Giving *That his Body* a Sacrifice to his Father, cannot fall short of the Universal Benefit of his Shedding or pouring forth his Blood a Sacrifice, he having done both, undoubtedly for the Advantage of the *Same Persons*. So that, since Our Lord's Sacrifice of his Body and Blood in the Eucharist, was for "MANY for *the Remission of Sins*", 'Tis manifest that it was offer'd for *That many* who were to Obtain the Benefit of This Remission; But Some of That Many were the Saints departed, who, by reason of their being in a State of Death, namely a State of Separation from their Bodies, [which is the Consequence and Penalty of Sin,] had not yet received their Compleat *Absolution and Remission*, and Therefore the Sacrifice of Our Lord's Sacramental Body and Blood was by him offer'd for THESE among the "*Many for remission of Sins*"; Consequently, His Offering being made by Prayer, he offer'd and pray'd for the Faithful departed, as well as for the Living: He Commanded his Apostles to DO "*This*"; The Universal Church has Constantly Done this; and therefore Christ and his Holy Catholick Church have establish'd the Duty of Praying and Offering for the Faithful departed.

§ XCII. **W**HAT you say of *Tertullian pag. 33, 34, 35, &c.* has been long since provided against, By Bishop *Collier* and others in the Course of the Controversy; and therefore wants no Answer here.

§ XCIII. **B**UT, Your Supposition, That if the Custom of Offering for the Dead "*had its Rise from Some One Apostle, then while One Church practis'd it by the Direction of ONE Apostle, another Church did not, as being not taught it by another*": from whence you would infer, that the Practice "*Could not be of Divine Authority*" pag. 35. Is all of it from first to last no Other than your Own Invention; For, if One Apostle Taught the Practice, the Other Apostles taught it in Concurrence with him, it being irrational to Suppose that any One Apostle would teach this important Practice, when the others refus'd to teach it: The Egregious Absurdity of your Supposition will manifest it self, if we put the Case [as you would have it to be] that the Practice is *not necessary*; If

If it is not Necessary, it is then a Practice of Praying to God for a *Needless and Impertinent* Thing; and so, you Suppose, if some One Apostle had taught an *Impertinent Prayer* to be offer'd to Almighty God, which is Highly absurd to be Imagin'd of any one of the Holy Apostles. Therefore, if you Can *with reason* Suppose Any One Apostle to have Taught this Practice, you are bound for the same reason to Suppose the Practice *A necessary Duty*, and Consequently, that the rest of the Apostles Taught it also in Concurrence with him; which Overthrows your whole Supposition of One Apostle's Having taught it, and the Others not at all: And therefore, your Supposing and Endeavour to argue upon it, are extreamly remote from any Argument against the Practice's being founded on *Divine Authority*; for, you first lay down *false Premises*, and from thence would have us take your Word for it, that you have drawn a Sure and Certain Conclusion. A Little more pious Regard for the Honour of our first Preachers of Righteousness and their Primitive Successors, would preserve you from such an *odd way* of attempting to Argue against this *Important Usage* of the Catholick Church, and 'tis to be hoped, might Convince you, that The Primitive *Universality* of the Practice, proves the Churches received it from the Apostles, and that the Apostles teaching it to the Churches, argues it's Divine Original.

§ XCIV. UPON this Article, your 37th Page, Gives us a fine Character of the first Reform'd Common Prayer Book; you put us in mind that the Repealing Act of Parliament, terms it " *a Godly Order, agreeable to the Word of God and the Primitive Church* " [upon which I have remark'd pag. 225, &c.] And then, [Oh how consistently with this Commendation!] You present us with your *Own Observation* upon the Excellent Quality of this Book, and tell us " *As the Generality at that time understood it, it seem'd to TRIM between TRUTH AND FALSEHOOD* ". And thus according to Dr. B — and you, the poor Reformed Church of *England* has never had an *Upright, Plain, Honest Common Prayer Book*! The Doctor Charges her with TRIMMING, after her Rejection of the first Book, and you pretend, that the *Generality* thought, even this first Book " *seem'd to TRIM between Truth and Falsehood* ". To Trim between Truth and Falsehood in Religious Matters of Importance, our *English* Language allows not to mean any better, than giving a *favourable Countenance* to the *Falsehood* it self, and thus, the Church of *England* from

from first to last, is well supported by Such Defenders, as charge her, One of 'em with this Wickedness it self, and the Other with *Seeming* to be thus Wicked in the understanding of the *Generality*.

But, pray Sir, where did you get your Knowledge of this *Generality* whom you represent to have thought thus *Vilely* of the first Reformed Common Prayer Book? For the resolving of this Question you are destitute of all publick Provision; and therefore, we take it to be Only your own ungrounded positive Assertion, which is beyond your Ability to prove.

And Besides all this, your Suggestion of the first Reformed Common Prayer Book's seeming to TRIM, in this Point, is a Groundless *Defamation* of That Book, it having no Prayers that look like praying Souls out of Purgatory, and the then Church of *England* having in her Articles of Religion [Article † XXIII<sup>d</sup>, at that time,] during the Use of that Book, openly and expressly Condemn'd the *Papist's Doctrine of Purgatory*, and thereby taken away all reason of Suspecting, that her then Common Prayer Book "*Seem'd to Trim between Truth and Falsehood*", in her Prayers for the Dead contain'd in that Book.

§ XCV. **Y**OU next in Pages 37 to 41, remind us of [what you know we never deny'd] the Happiness of Righteous Souls in their Separate State; and then, from the Several Quotations there produc'd, you draw such false Inferences as these, which have no Ground to support 'em in any of those Quotations: You Conclude, That their "*Happiness in the Intermediate State*" — "*can admit of no Alteration, or IMPROVEMENT till the Resurrection*" p. 40. — That "*It is IMPOSSIBLE any thing we can do for the Dead, can before the Resurrection make any Alteration in the Reward, the Soul NOT BEING ABLE by any good Actions after Death to work out a greater Recompence, or to receive a new ADDITIONAL HAPPINESS*"; [pag. 41.] Thus you Suppose, and Thus you assert, That Separate Righteous Souls are not able to receive a new Additional Happiness in their Intermediate State; The Consequence of which, is, as if you had affirm'd, that Such Souls are in a State of *Inactivity*; that they have no Capacity to exert their *Superior Faculties*; No

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† Heylin's Hist. of the Reform. pag. 362.

No Ability to employ themselves in Contemplating and meditating upon God, and other Spiritual Objects; no power to See the Glory of his Works, nor to Exercise themselves in Acts of *Faith, Hope, and Love*, in and towards him, and Charity to their Brethren; No Possibility of Praying to God, nor of Praising him, nor of Paying to him any Acts of Suitable Adoration, which are all Spiritual Acts of Improvement; and Lastly, No Ability to encrease in Divine Knowledge, Wisdom, Purity, and Holiness; as if their intermediate State of Happiness, consisted in nothing else but the Negative of resting from their Worldly Labours, and Leading a Life of no Beneficial Employment, a Life unoperative without Action, and which is wholly taken up with *Doing nothing at all!* As if our Fathers the Holy Ante-Diluvian Patriarchs; as if after them, *Noah, Abraham, Isaac, and Jacob, Moses*, and the rest of the Saints of the Old Testament Dispensations, whose Souls have Lived in a State of Separation from their Bodies some thousands of Years, and the Souls of the First Martyrs of our Christian Dispensation, little Less than Two Thousand Years, had all this while been *Utterly Unactive*, liv'd as it were in Sleepy Idleness, and made *no Progress in the Benefits of a Spiritual Life*. If any One Can believe these very great Absurdities, he may readily come in, to your Premises from whence they flow, and acquiesce in your new fancy of the Soul's "NOT BEING ABLE by Any good Actions after Death"

— "to receive a new ADDITIONAL HAPPINESS". But, Sir, There are others, who seriously Consider the Nature of Separate Immortal Souls, and the Revelations God has been pleas'd to make concerning them in the Holy Scriptures, who have abundant Reason to Oppose you in this your Ungrounded Imagination.

For, Our Lord himself, has fully establish'd the Doctrine of the Soul's Immortality; and that She is an *Active Being* when Separate from the Body. [See St. *Mat.* x. 28. St. *Luke* xvi. 22 to 31.] That therefore a Righteous Soul in that State, has the Use and Exercise of its Noble Faculties, is therefore engaged in some spiritual Holy Employment, and do's not Live a Life of Sleep and Idleness, which are *Inconsistent* with a State of *Activity*: [See this verified in the Separate Soul of *Abraham* [St. *Luke* xvi. 25. to 31.] And the departed Souls of the Martyrs under the Altar [Rev. vi. 9. 10.] exercising and employing their noble Faculties in great Variety of Holy Actions.

Some Part of their Blessed Employment, doubtless Con-

sists in Exalted Acts of Adoration of the Supreme Being, Such as Prayers, Praises and Thanksgivings; for 'tis not reasonable, to Suppose them to have *lost their Devotion* in their Separate State; and of this also we may be fully satisfied, in the Scripture Account of the Prayer of the Souls of the said Martyrs, who "*Cried with a loud Voice, saying, How Long, O Lord, Holy and True, &c.* [Rev. vi. 10.] which not Only Expresses their Ardent Desire that God would Grant Their Petition; but also demonstrates their *Active Contemplation* upon, and their devout pious *Acknowledgments* and Confessions of the Divine *Holiness, Veracity, Justice* and *Power*.

These, and Such like Holy Exercises, we find by Experience here on Earth, have a Glorious Effect upon the Soul of Man while in the Body; They enlarge its Capacities for the Reception, and encrease its Knowledge, of Divine Truths; They more and more ennoble its Superiour Faculties, enable it to make further Progress in its Attainments of Purity and Holiness, augment its Divine Virtues, and continually renew it into Higher and Higher Degrees of Conformity and Similitude to the Image of God: How much more then must such Holy Exercises advance Such the Progress of Pious Souls, when Separate from, and therefore not obstructed by, the Impediments of corrupt Flesh and Blood; This Truth is almost Self evident, But the Instance of the Separate Souls of the Martyrs under the Altar sets it above all Doubt and Scruple; Their Pious Address to God in the Holy Exercises of Prayer, and Contemplation upon, and Confession of the Divine Attributes, obtain'd for them a further Increase of Knowledge in the Will and Pleasure of God; which was "*that they should rest yet for a little Season, until their fellow Servants and their Brethren that should be killed as they were, should be fulfilled*". [Rev. vi. 11.] This their Further Knowledge of God's Will, must be an Increase of their Happiness, because it undoubtedly increas'd their Virtue; the Virtue of *Resignation to and Acquiescence in*, this new Reveal'd Divine Pleasure; for, Religious Knowledge in a Righteous Soul, is not an idle Speculative Thing, but works and brings forth the Grace and Virtue, for the Sake of which the Knowledge is communicated; And therefore, since God Communicated to these Separate Souls, a further Knowledge of his Will, upon their Application to him; and since this their Additional Knowledge increas'd their Holy Virtues, it necessary follows, that their Happiness was thereby increased also: Because,

Because, Divine Virtue is of the Very Essence of a Rational Soul's Happiness it self; for, there can be *No Real Happiness* in such a Soul, without This kind of Virtue; and Consequently, all Souls who increase in Divine Virtue must at the same Time acquire an Additional *Degree of Happiness*: And therefore, as sure as God Communicates himself in any Degree to Separate Righteous Souls, in or upon their Holy Exercises and Services paid to him, and thereby increases in them Religious Knowledge, Holiness and Divine Virtues, so certainly do's he thereby add to their present Enjoyments and Spiritual Happiness.

To Deny all this, is as absurd as to affirm, That Separate Righteous Souls, either are not at all employ'd in Holy Religious Exercises, which is just as good Sense as to Lay them asleep in a State of Idleness; or, that if they are so employ'd, Those Holy Exercises have in the Separate State lost their Divine fruitful Quality of improving Souls by the Divine Concurrence and Communications; which amounts to the Folly of determining, that God has withdrawn his Grace of Concurring with those Holy Exercises, and that he refuses at present any further Communications of himself to the Pious Performers of them; which is as absurd as to affirm, That Their State of Separation is much worse than their Condition was before their Departure hence; This is a Direct Contradiction to the Holy Scripture which infallibly assures us, that it is "FAR BETTER" [*Philip. i. 21. 23.*] And therefore, God's Communications of his Grace and Favour to such Separate Souls are beyond all Dispute *Greater and more frequent* in their Holy Exercises; by which they more and more improve in Purity and Holiness, and That Improvement it self makes them more and more Happy and Blessed, than before; For,

The Work of God upon the Souls of Men, in order to the Completion of their Holiness, is not entirely finish'd in this Life, so as, ever after to leave them to themselves, without his Co-operating with them, for the Glorious Purpose of their PERFECT SANCTIFICATION: No, The Divine Oracles of the Holy Scriptures teach us better Things, concerning God's Bounty and Liberality in this respect, to the Souls of Men: Thus St. Paul Celebrates the Divine Beneficence, which, he doubted not, God would Continually exert, on the Souls of his Converted *Philippians*: Says he, in his Epistle to them, *Chap. i. Vers. 6.* "Being Confident of this Very Thing, that he which hath

" **BEGUN** a good *Work* in you, will perform it " [*ἐπιτελέσει*]" [will finish, will Consummate, will Compleat it] " **UNTIL** " **THE DAY** of *Jesus Christ* ". In which Words the Inspired Apostle plainly points at *God's Work* of their Sanctification *Begun* Here, in this Life, and describes the whole Space of Time in which *This Begun Work* of God is to be Perform'd, Finished or Compleated, *Viz.* " *Until* [*ἄχρις*] " *the day of Jesus Christ* "; which Day, in the Scripture Style, is the *Day of Judgment*: and therefore, The whole Term of this Life, and of the Next, which is That of their Separate State, until the Day of Judgment, is the Space of Time in which God is here said to Perform or Compleat This Good Work in the *Philippians*; and if in them, then in all other Faithful Christians, during this Whole Period, and therefore in all the Faithful Departed until The Day of Judgment.

This Good Work of God in Faithful Departed Souls, going on, towards the finishing or Consummation thereof, is therefore Progressive in its Blessed Effects upon them, from One degree to a higher, and so on till the Consummation, The Grace of God being *never received in Vain*, but is always fruitful in Such Obedient Souls, who never resist his Will; These are, without dispute, That Part of the Body or Church of Christ who Hold and adhere to him " *The Head from which, ALL THE BODY* " [as the Holy Ghost by St. Paul assures us *Coloss. ii. 19.*] " *by joints and bands having NOURISHMENT ministred, and Knit together INCREASETH with the Increase of God* ": And Consequently, Since " *All the Body* " by this Divine " *Nourishment* " do's so Increase, the Faithful departed also do thus Increase " *with the Increase of God* ", because they are a Principal Part of That Body. And what else is this " *Increase of God* " but the fruitful Effects of his Divine Grace continually bestow'd upon them, each according to his Several Capacity?

Thus also we are Taught in Another Place, [*Eph. iv. 15. 16.*] That the Head of the Church is " *Christ: From Whom the WHOLE BODY fitly joyned together, and Com-* " *passed by that which every joynt Supplieth, according to The EFFECTUAL WORKING in the MEASURE OF E-* " *VERY PART, maketh INCREASE of the Body unto the EDIFYING of it Self in Love* ". Here, as in the other Text, is the Close Connection of the Members of the *Whole Body* or Church of Christ united to him their Head, and to One another, *fitly joyned — knit together —* as the Faithful

Faithful departed most certainly are to the Living here on Earth; for, they and we, are Conjunctly term'd "*The* " **WHOLE FAMILY** *in Heaven and Earth* " [Eph. iii. 15.] Here is also "*The Effectual Working* " [The Same as the *Nourishment* in that other Text] which *Nourishment*, which *Effectual Working* is "*in the Measure*"; viz. in the Capacity "*of Every Part*" and therefore of the Faithful departed, A Principal Part, of That *Whole Body*; The Effect of this Working or *Nourishment* is, That it "*maketh* "*increase of the Body*" therefore it makes *Increase* of Every Member of the Body, which has no Impediment that hinders its Growth, and Consequently, it makes *Increase* of Every Faithful Soul departed, who Certainly has no such Impediment; and This *Increase* is "*unto the Edifying*" [that is, unto the Carrying on and Compleating the Building up "*of it Self in Love*"; for, *Edifying*, or which is the same, *Building up*, is a Progressive Thing, not finish'd all at Once, but carry'd on from One Degree to Another, till the Whole is finished and Compleated.

Since therefore a Faithful departed Soul, a Lively Member of Christ's Whole Body the Church, is Vitally United to him the Head, and from him receives Divine *Nourishment*; Since by this *Nourishment* it *Increases* with the *Increase* of God; Since There is An *Effectual Working* in its Measure or Capacity, and this Working maketh *Increase* of such a Soul unto the Carrying On and Compleating, the Building up, of it self in Love, Love to God and to Every Member of Christ's Church; Since all this, is by the Holy Ghost taught to be the Privilege of the Whole Body of Christ; and therefore of every Lively Member of the Same united to him, and Consequently, of Every faithful departed Soul who is so United to him, and therefore not Cut off from the Divine Supplies Communicated from him to his Whole Body the Church; It necessarily follows, that such a Faithful Departed Soul, is in a Progressive State of Grace and Holiness, That it is encreasing, according to its Capacity, in Divine Knowledge, Love to God, and its Brethren, and in all other Heavenly Virtues; that therein its Happiness do's encrease from One Degree to another, and That [as we are Members of the Same Body, and "*the Members should have the Same Care One for another*" 1 Cor. xii. 25.] we Consequently should have so much Care for our Faithful Departed Brethren, as to pray for Such Their *Increase*; Since 'tis unreasonable to Suppose, that they are not CAREFUL for it themselves, or that they are so Indevoutly CARELESS as not to pray to him, on  
whose

whose Beneficent *Will* alone they must depend, for the Gracious Communications of himself, which are the Cause and Principle of this Inestimable Benefit.

'Tis Useless to Object against all this, *St. John* ix. 4. That "*The Night*" [*viz.* the Night of Death] "*cometh when NO MAN CAN WORK*" For, These Words of our Lord connected with those which immediately precede them, do determine the Word MAN here spoken of, to be The Whole Man, Soul and Body; and the Word WORK refers to *That Work*, which God requires the *Whole Man* Soul and Body to do in his Life: for, says Our Saviour "*I must Work the Works of him that SENT ME, while it is Day: The Night cometh when no Man Can Work*"; "*The Works of him that Sent me*", are manifestly the Works which God the Father had appointed his Son Jesus Christ to perform in the Body here on Earth, and for which Purpose he had SENT him into the World: "*While it is day*"; that is, while in this Life; "*for the Night*" the Night of Death "*Cometh when no Man Can work*"; This is the Reason our Lord gives, why he must in the Body, in this Life, Work *Those Works*; because the Night of Death, was coming On, when His Soul being Separated from the Body, he could therefore have no Power, in his whole Manhood Soul and Body, to do those Works, which his Father had SENT HIM to do in the Body. Our Saviour do's not here speak of his or any other Holy Separate Soul, as if they Could not Work in their State of Separation, when their *Bodies alone* [not their Souls] were plung'd in the *Dark Night* of Death; for, Our Lord's Blessed Soul, while Thus Separate, Could and did Work, and a Glorious Work it was, He placed the Separate Soul of the Penitent Malefactor in Paradise, when he went thither himself; neither of which Could his Soul have done, if, while Separate, it had been in a State of *Inactivity*, and destitute of *all Power* and Capacity to *Work*; nor Could the Separate Soul of *Abraham* Have done as he did, the Works of Comforting the Separate Soul of *Lazarus*, and of *Reproving, Arguing* against, and *refuting* the Separate Soul of the Rich Man; neither Could the Separate Soul of *Moses* have work'd so, as to have appear'd in Glory, as he did, to Our Saviour, and spake to him "*of his Decease which he should accomplish at Jerusalem*" [*St. Luke* ix. 30. 31.] and lastly, neither could the Separate Souls of the Martyrs, have done the Works which we see they did, of Prayer to God, of Meditation, Contemplation upon, and Confession of the Divine Attributes: None of these Works could have

have been done by them, if the Objected Text signified, that Departed Holy Souls are utterly deprived of all Power and Ability to Act or Work: This Text therefore relates to none but *Men in the Body*. It teaches us the Necessity of our Working, *while we live*, Those Works which God has given and requir'd us to do, *In the Body*; because, when we are Separate from the Body, Our Body will be utterly incapable, and therefore we shall Have no Power, to do in the Body, Those Works which God enjoyn'd us to do *therein*: and Consequently, the Text is no Objection against the Peculiar Works of Righteous Separate Souls, whereby that Degree of Holiness, which they had acquir'd by God's Grace in this World before their Separation, is progressively encreased, and thereby their Happiness, by his Grace and Favour, during their Separate State.

§ XCVI. **Y**OU say p. 41. " *Indeed it is very PROBABLE that the True Design of the Primitive Prayers was not to BETTER the Condition of the Dead in the Intermediate State* ". But, pray Sir, why must we take your *Bare Word* for this, you produce not so much as One Evidence to support it? Your Supposition of *very Probable*, is nothing at all to the Purpose; for, Let the Design of the Primitive Prayers be what it will, you have not any of the Primitive Prayers for the Dead, but have rejected, and still refuse to restore them; and therefore, you have no Publick Acts to prove, that you pray for the Dead in "*the True Design of the Primitive Prayers* ". Let the Design of Those Prayers be what it will.

§ XCVII. **Y**OU next Lay aside *guessing* at the Design of the Primitive Prayers for the Dead, and take upon you to affirm, without giving us any Proof for it, That Those Prayers "*had relation ONLY to the Solemn Acquittal and Completion of Happiness at the Day of Judgment*" pag. 41. Which Limitation of yours, by the Word ONLY, I must take Leave to tell you, is a Notorious Falsity: For, the Ancient Liturgies of the Church are a flagrant Evidence against your Thus misrepresenting her Prayers and Offerings for the Faithful departed: And because you are so unaccountably positive in this Untruth, Dr. Brett's Collection of Liturgies shall witness against you. Thus;

St. James's Liturgy, prays for faithful Departed Souls.

" *Make them to REST in the Region of the Living in thy Kingdom, in the Delights of PARADISE, in the BOSOM* "  
" of

" of Abraham, Isaac, and Jacob, our Holy Fathers ". [pag. 20 of that Collection.]

St. Mark's Liturgy, after reading the Dypticks of the Dead.

" Give REST to the Souls of all these, O Lord our God, in the TABERNACLES of thy Saints ". p. 33.

St. John Chrysostom's Liturgy, prays

" For the REST and Forgiveness of the Soul of thy Servant, N— Give it REST O God, in a PLEASANT PLACE, where there is no Sorrow or Mourning, but where it may rejoice in the Light of thy Countenance ". p. 47.

St. Basil's Liturgy

" For the REST and Forgiveness of the Soul of thy Servant N— Give it REST O God in a PLEASANT PLACE, where there is no Sorrow or Mourning "

" Give it REST where it may rejoice in the Light of thy Countenance ". p. 64.

St. Basil's Alexandrian Liturgy

" Grant REST to their Souls in the BOSOM of Our Holy Fathers, Abraham, Isaac and Jacob ". p. 76.

Severus's Liturgy

" Give REST O Lord to the " — " Spirits of all who from Flesh and Blood have made their Way to thee the Lord of all Flesh, In the BOSOM of Abraham, Isaac and Jacob " — " Where they may enjoy the FIRST FRUITS of those Unspeakable Good Things which thou hast promised ; make them worthy of a FULL ENJOYMENT of them, not imputing to them their Sins, nor entring into judgment with thy Servants ; for in thy Sight no flesh can be justified " p. 110.

Gothic Liturgy

" Grant REFRESHMENT in the Region of the Living, to those that are dear to us, and are asleep in Christ ". p. 113.

St. Cyril's Fifth Mystagogical Catechism

" We pray for the Deceased Fathers and Bishops : Lastly, for all those that Once lived with us, and are now departed ; believing it to be a GREAT BENEFIT unto their Souls for whom Prayer is made, whilst the Holy and Tremendous Sacrifice lies before us "

" We offering Prayers for the Dead although they were Sinners " — " Offer Christ who was slain for our Sins, that we may render him, who is the Lover of Men, gracious and propitious both to THEM and Our Selves ". p. 155.

In these Liturgies [and many more in Renaudotius which Dr. Brett has not Collected, And in the Apostolick Constitutions, which are the most Ancient, and where we find this Prayer " Let us pray for Our Brethren at rest in Christ, " that

" that God the Lover of Men, who has received the Soul of the  
 " Departed, may forgive him Every Voluntary and Involuntary  
 " Sin, and being Propitious and merciful to him, may place him  
 " in the Region of the Pious, of Those who Rest in the Bosom  
 " of Abraham, Isaac and Jacob, &c." [Constitut. Apost.  
 Lib. VIII. Cap. XLI.] we plainly see, the Church pray'd  
 for departed Souls, that God would Grant them REST, in  
 the Delights of *Paradise*; in the Bosom of *Abraham*, &c.  
 The Scriptures determine PARADISE and the BOSOM  
 OF ABRAHAM to be the Place [" *The Pleasant Place*,  
 " *The Tabernacles of the Saints*", The " *Region of the Liv-*  
 " *ing*"] whereunto departed Righteous Souls are Convey'd,  
 after their Separation from their Bodies, [See St. Luke  
 xvi. 22. and Chap. xxiii. 43.]

This Place of Separate Righteous Souls is not the High-  
 est Heaven, whither they, in Conjunction with their Bo-  
 dies, are to be translated after their Resurrection, [as is evi-  
 dent from St. John xiv. 2. 3. Acts ii. 34. Heb. xi. 39.]  
 Therefore, the " REST ", " REFRESHMENT ", Joy  
 " in the Light of " God's " COUNTENANCE ", and En-  
 joyment of the FIRST FRUITS of Unspeakable Good  
 things, pray'd to be Granted to Such Separate Souls in the  
 Bosom of Abraham, Isaac and Jacob, &c. cannot with any  
 tolerable Sense mean their Consummate Happiness in the  
 Highest Heaven after their Resurrection, But unavoidably  
 relate to Their Rest, Refreshment, First Fruits, &c. in their  
 Separate State and Place; And Consequently, your Bold  
 Assertion That the Primitive Prayers " had Relation ON-  
 " LY to the Solemn Acquittal and Completion of Happiness at  
 " the day of Judgment " p. 41. is a Flagrant Untruth.

Had you but regarded These Liturgies, and St. Cyril's  
 Declaration of the Primitive Church's Sense of her Pray-  
 ers for the Dead, your Modesty might have prevented This  
 Hasty, This Ungrounded Assertion of yours; for, That  
 Saint says of the Church's Practice, [in her Liturgick  
 Worship at the Altar] " *We Pray for the Deceased* "  
 ——— " BELIEVING it to be a GREAT BENEFIT  
 " unto Their Souls for whom Prayer is made ": which shews,  
 that the Church then Believ'd Separate Souls received  
 Great Benefit by those Prayers; And what Benefit, while in  
 their State of Separation, if they are not at all improv'd  
 [according to you] while in that State? But, the Things  
 pray'd for in these Liturgies, necessarily infer a State of  
 Improvement, For, Rest, Refreshment, with Joy " In the  
 " Light of God's Countenance ", in Abraham's Bosom, must  
 C c improve

improve the Souls to whom they are granted, except your Penetration can find out an Argument to prove, either that the Light of God's Countenance is no improving thing, or else, that *Souls rejoicing in that Light*, are so unactive, stupid, Lazy, and Idle, as to make no Improvement and Proficiency thereby!

I am now to look into your Attempts at proving, that the Church of *England's* Publick Acts, do demonstrate her retaining the Practice of Prayer for the Dead.

§ XCVII. **Y**OU *very judiciously!* tell us, of the Second Reformers in K. Edward VIth's Days, that, "*Tho'*" — they DID REMOVE the *Explicite offering for the Dead* — "*yet they did not throw out at least an Implicite Prayer for them, because they retain'd the Lord's Prayer in the Communion Office, in which the Petition, Thy Kingdom come Comprehends the Dead as well as the Living.*"

Now, Pray Sir, what use would you make of this *sharp-sighted* Discovery? Would you have it be an Argument to your Reader, that your Church now Prays and offers for the Dead? Let us try the Nature of such a pretended Argument in another Case, and then we shall see the Value of your *Fine Invention!* There have been, in many Nations, *Rebels* who Cast off all Allegiance to their Rightful Sovereigns, and set up Usurpers in their Stead; but These *Rebels* retain'd the Use of the Lord's Prayer, in which the Petition, *Thy Will be done in Earth*, includes Loyalty to Rightful Sovereigns, which is the Will of God; and therefore, these *Rebels* still (by your Implication) retain'd their Loyalty! Thus This *Happy Scheme* lays a sure Foundation, for all Parties, how Contrary soever to one another in Church and State, entirely to Unite in one Communion and Fellowship, upon this Single Condition, that the Use of the Lord's Prayer shall be the Bond of this Unity! Thus, *Loyalty* is the Will of God, therefore Unite with *Rebels* who use this Prayer: *Religious Worship of God alone*, is the Will of God, therefore Unite with *Papists* who Practice *Creature Worship*, but they use this Prayer: *Episcopacy* is the Will of God, therefore, if the Enemies of *Episcopacy* will use the Lord's Prayer, unite to their Communion: in short, Orthodoxy in Doctrine and Practice is the Will of God, therefore, unite to all *Heretics* who retain the Lord's Prayer; for, the Use of this Prayer by these Several Parties of Men, makes 'em, by your Implication, The *Rebels* to be *Loyalists*, *Papists* to be

be *No Creature Worshipers*, Presbyterians, and other the Enemies of Episcopacy to be all *Episcopalians*, and Hereticks to be *Orthodox*! A Noble Scheme of Coalition to make *Wrong* to be *Right*, and *Wickedness* it self to be *Righteousness* and *True Holiness*! And therefore, Sir, as I charitably believe you abhor these dire Consequences, Let it never be argued by you, that a Church's retaining the Lord's Prayer, is a Proof that she prays and offers for the Dead, when she by Plain Facts demonstrates, that she rejects such Prayers and Offering.

'Tis a false Way of endeavouring to reason, that Because the Petitions of the Lord's Prayer, Contain in General Petitions, every Particular that Ought to be pray'd for; therefore, all who retain the Use of that Prayer, do pray for every such Particular, contain'd in the Generals of that Prayer. For, Facts do prove the very Contrary, that Men can and do offer to God, *General Petitions*, and yet oppose and pray against many of the Particulars contain'd in those General Petitions. What Man alive can believe, That the *Oliverian Rebels*, pray'd for the *Restoration* of K. *Charles* the II<sup>d</sup>. when any of them said the Lord's Prayer, and therein the General Petition, *Thy Will be done*, which contain'd the Particular of That Restoration, for which all *English* Men ought to have pray'd, it being the *Will of God*, that Men should pray for *Right to them that Suffer Wrong*, and much more, in behalf of Their Injur'd Rightful Sovereigns? 'Tis Vain to imagine, That those Rebels pray'd for this; and as Vain is it to Suppose, that all who use the Lord's Prayer do pray for the Faithful Departed; when Facts do prove, that Multitudes of them are Enemies to any such Prayers.

§ XCVIII **Y**OUR Dependence upon The Act of Uniformity in K. *Edward's* Days, which establish'd the Second Book, and yet passes a fine Compliment upon the first Book, p. 42 is but a very poor Shift; for, That Act was No Act of the Then Church of *England*, it not being annex'd to any of her *Synodical Acts of Convocation*; Besides this, the Compliment bestow'd upon the first Book, in the Preamble to That Statute, is No Part of the *Enacted Law it Self*, but only A Declaration of the then Parliament, that the first Book was "*A Very Godly Order*" — "*agreeable to the Word of God, and the Primitive Church*"; which Compliment the same Parliament afterwards makes to be Insignificant in the Vth Section of that Act, as I have shewed in Pages 225. 226. 227.

of these Papers; and therefore, there is no Law in that Act of Parliament by which to prove, that the Second Book Contains Prayers for the Dead, as the first Book did, which first Book also was abolish'd by that Statute, upon the Instigation of those *Calvinists* who dislik'd and complain'd against it for having Those Very Prayers.

I know you'll tell me, that This Act of Uniformity, is the Publick Act of the Now Church of *England*, because the Act XIV *Cat.* II annexed to her Convocation Act of 1662, confirms This Act of K. *Edward* the VIth — by which 'tis now become the Church of *England's* Publick Act. I agree that the Law Part of King *Edward's* Act of Parliament is so, and yet 'tis of no Use to your Cause; for, the Statute of K. *Ch.* the II<sup>d</sup> do's not at all Confirm the *Compliment* above-mention'd, it Confirms nothing but the LAW Enacted in the Act of Uniformity of *Ed.* the VIth; of which Enacted Law the Said *Compliment* is No Part; and it Confirms that LAW, no further nor to any other Purpose, than, “*for the Establishing and Confirming of the*” Present Book of Common Prayer, &c. : the Words of the Statute of King *Charles* the II<sup>d</sup>. are these “*Be it further enacted*” — “*that the Several Good LAWS and Statutes of this Realm, which have been formerly made, and are now in force, for the Uniformity of Prayer, and Administration of the Sacraments*” — “*shall stand in full Force and Strength to all Intents and Purposes whatsoever, for the Establishing and Confirming of the said Book*”, [That is, The Present Common Prayer Book,] — “*herein before-mentioned to be joyned and annexed to this Act; and shall be applied, practised and put in Ure for the PUNISHING of all Offences contrary to the SAID LAWS with relation to the Book aforesaid, and NO OTHER*”. In which Clause, 'tis plain, that there is not the Least Confirmation of any *Old Compliment* pass'd upon the First Book; King *Charles* the Second's Statute concerns not it self at all, with any former *Commendations* whatsoever, pass'd upon that REJECTED BOOK; No, it Only enforces the LAWS formerly made; and therefore, [not the *Compliment*, but only] the Law it self made by the Parliament the 5th and 6th of King *Edward* the VIth; for, there is an Infinite *Disparity* between an *Enacted Law*, and a *meer Compliment*, in the Preamble of that Law, Since the Law is made to Bind the Subject, and the *Compliment* pass'd in making that Law was not in the Least Enacted or made to be of any *Legal Obligation* whatsoever; And Consequently, the Fine *Compliment* on the first Book, wherewith you are

so much pleas'd, is no Publick' Act of the Church of *England*; therefore 'tis no Argument in the Least, that She Approves of Prayers for the Dead.

§ XCIX. **Y**OUR telling me of "*a Detestable Opinion*" wherewith you say my "*Sole Catholick Bishop*" "*has been openly charg'd, &c.*" p. 43. is sufficiently answer'd, as to the Falsity of his being my *Sole Catholick Bishop*, [page 114.] I have also in pag. 109. 110. shew'd That This Charge against him has not been work'd up to an Excommunication; And that the Friends of your own Party have by their Practice acknowledg'd him to be of their Communion, by seeking to, and Courting his Ministrations: Nay, and your Dr. B — would have been glad, of his acceding to your *Clandestine Scheme*, if he could have gain'd him to it, notwithstanding the Doctor's Knowledge of that Charge, as I have shew'd in my 101st page. And now Sir, Let me request of you, upon this Occasion to tell me, How Comes it to pass, that the Reformed Church of *England* in Her Convocation Articles of 1552, Article XLII. Condemn'd This Opinion; And yet in her Convocation Articles of Religion, Anno 1562, [which are her 39 Articles now in Ure] Leaves out and omits the Article that condemn'd this very same Opinion, wherewith you say That Bishop has "*been openly Charged*"? Your Great Skill at *Comprehending* the Mystery of a Church's *retaining*, what she manifestly *rejects*! may Give a Sort of a Solution to This Problem; and after your manner of Solving Difficulties [by boldly asserting without proving,] your Solution may be such, as to determine, that the Present Church of *England* still retains that Article "*fully and Expressly*" in her 39 Articles of Religion, tho' no Man living can find it so Express'd in Those Articles.

§ C. **T**HAT your Church Condemns no other Prayers for the Dead, Than Those of the *Papists*, &c. who pretend to pray Souls out of Purgatory, &c. you appeal to the Authority of Some Particular Doctors, whom you call "*her most famous Divines*" — "*who understand her Acts much better than this Writer*". pag. 43. Let their Understanding be as much exalted, as you please, above the Understanding of this Writer [about which he has not the Least Anxiety:] Yet these Famous Divines are not the Church of *England* her self; and therefore, their *Private* Understanding do's not prove the Point, viz. That  
Your

Your Church has in Fact the Necessary Prayers for the Dead.

Nay, according to the Judgment of other at Least, as *Famous Divines* as they, Your Church has not Those Prayers; and Since *These* and *Your Famous Divines* differ from, and are Contrary to, One another, 'tis manifest, that the *Private Judgment of Particular Doctors* cannot be the Rule, to Direct our Understanding, [as I have prov'd before in p. 94. 189. 190. 191.] and therefore, we have nothing whereon to depend, but the *Very Letter* of the Church of *England's Publick Acts* themselves, and Comparing those Acts with One another, by which to determine, whether She has, or has not, these Necessary Prayers, in her present Liturgy. 'Tis this Rule you must be kept to, and without This, your other Attempts are but Fallacious.

§ CI. **T**HE *Scottish Liturgy* has "an Express Prayer for the Dead", you say pag. 43. Then you judiciously add. But Arch-Bishop *Laud* and "ALL the True Fathers and Sons of our Church exceedingly liked" that Liturgy; "tho' we may be CONFIDENT" [say you] "they would not have done so, if they had suspected it Contradicted their Subscriptions". *Ibid.* In Answer to which, I tell you, here is too much asserted, wherein we Can put No Confidence. For, 'Tis Out of your Power to know "ALL the True Fathers and Sons" of the Church you talk of, and therefore Utterly beyond your Capacity, with Truth to assert any thing of their Liking or Disliking that Liturgy; So that here your Confidence is without Ground. And as for some of your *Fathers, &c* who did exceedingly Like the *Scottish Liturgy*, they might, for any thing you know to the Contrary, Like it much better than they did their own, [The Arch-Bishop Certainly did so, as any One may see who will read the History of his Troubles]; but whether they did or no, we cannot, with you, be "CONFIDENT" they would not have liked it, "if they had Suspected it contradicted their Subscriptions"; because, we have no Reason to Confide, That Fallible Men will be always Self Consistent; 'Tis no Wonder to find Men, yea "Famous" Men "Fathers and Sons of the Church", forgetful of, or not advert-ing to, their Subscriptions, when they shew their Approbation of Things that are even Contrary to those Subscriptions, [Your Doctor B—— and others with him, have lately given us a very sensible full Proof of this;] for we have NO INFALLIBLES among us; and therefore, the  
Confidence

Confidence you invite us to bear you Company in, is to be rejected as not standing upon a *Sure Foundation*: To which Add, that the Likings and Dislikings of Particular Doctors, are not the *Publick Acts* of the Church of *England* her self, and therefore nothing to the Purpose.

§ CII. **A**ND as little to the Point is your telling us, that Arch-Bishop Laud “ *affirms that tho’ the Scottish Liturgy DIFFERS from, yet it is not Contrary to the English Book* ”. pag. 43. For, 1st, ’Tis here acknowledg’d that they DIFFER, and Greatly do they DIFFER indeed; for, the *Scottish Book* HAS, what the *English Book* HAS NOT: If the *Scottish Book* prays for the Faithful Departed Thus “ *That* ” — “ *We AND all they which are of the Mystical Body of thy Son may be set on his Right Hand* ”, &c. — Then we see the Dead are determinatly pray’d for, being connected with the Living by the Conjunction Copulative AND; which Conjunction the Last Reviewers of the *English Book* have industriously struck out of all the Prayers, where the Dead were formerly pray’d for in Conjunction with the Living; insomuch, that now the *English Book* has no Such Prayer at all, which [the Case so standing] makes the two Books to DIFFER, as much as *Having* and *not Having* differ from One another. 2dly, You put a Fallacy upon your Reader, by Introducing the Arch-Bishop, as if he spake of the *Scottish Liturgy*, with relation to *Prayers for the Dead*, for you bring him in under that Particular Article, when in Truth the Arch-Bishop [in p. 111. of the History of his Troubles to which you refer] do’s not speak so much as One Word relating to Such Prayers: nor do’s he “ *positively* ” affirm that the *Scottish Liturgy* “ *is not Contrary to the English Book* ”. No, Sir, He Only says of it these Words, viz. “ *I might have approved both the Book it self, and all the Marginal (or other) Corrections wherein it Differs from* (so it be not Contrary to) *the English Book* ”: {p. 110. and 111. of his Troubles} which is far from his *positively* affirming it not Contrary, as you assert; and much farther is he from Speaking of Prayers for the Dead, when in these Words to which you refer us, there is not the Least Mention of any Such Prayers.

§ CIII. **A**S to what you say p. 44. of the Lower House of Convocation’s Complaint against Bishop Burnet’s Exposition of the 39 Articles, from whence I produc’d

duc'd his Testimony in my pag. 22. that " *in this of Praying for the Dead* " the Church of *England* " *has Departed from the Practice of the Antients* "; 'Tis nothing but a Fallacy: For, their Complaint was no ways Relating to any thing he says upon this Point; they did not esteem him an Underminer of the Doctrine of their Church, upon account of This His Declaration of the Church of *England's* not having the Primitive Prayers for the Dead; This was no Part of their Complaint; His Testimony therefore as to this matter stands good against Bishop *Bull's* Opinion; as has been already prov'd in my 21st and 22d Pages, to which the Reader is referr'd: Bishop *Burnet* no doubt stands justly Blameable for some of his Attempts against the Church of *England*, and so do's Bishop *Bull* too, for, His Principles and Practices, [you know in what Instances] were directly Contrary to the Doctrine of the same Church.

You say I have produc'd " *NONE But Bishop Burnet's* " Testimony, in Competition with your Particular " *Worthies* " p. 44. But This at best is your very great Mistake; for, I have at pag. 26, &c. produc'd the *whole Church of England* in Convocation assembled; But you value *much more*, the Opinion of Particular Doctors, and since you do so, I will humour your Fancy for Once, and let you see a Cloud of Competent Witnesses who have given their Opinion, that the Church of *England* has not Prayers for the Dead. And they are These, before the Dispute became Publick, viz.

Dr. *Forbes*, Bishop of *Edenb.* in his *Considerat. Molest.* Part 2. Cap. 3. Bishop *Hickes*, Bishop *Collier*, Dr. *Brett*, Mr. C—— and Bishop *Gaderar*; and these following in their Petition 26 June 1716, Mr. *Doughty*, Mr. *Peck*, Mr. S——t, Mr. D——n, Mr. E——y, Mr. C. Dr——r, Mr. T. W. Mr. *John Rutter*, Mr. S. F——b, Mr. G——f——s, Dr. *Francis Lee* — All these understood their Liturgy, Sir, Their Testimony therefore stands a Counter-Ballance to That of your *Worthies*. Here is Abundance — But what then? They are *Particulars* still against *Particulars*; 'Tis Impossible they should both Parties be in the Right: The *Publick Acts* of the Church of *England* must interpose and determine which of them is So, and This Rule shews, the Persons above-named were in the Right, and that Consequently your *Worthies* were in the Wrong in their Judgment.

But there is another Sort of Evidence, which much exceeds That of your *Worthies*, and 'tis the Evidence of a Convocation of Bishops with Their Clergy solemnly assembled Anno 1717; See p. 3, 4, 5: Which Sort of Evidence

dence is utterly Out of your Power to produce in favour of the Opinion of your *Worthies*: And therefore, here, you [Guided by Reason] must be at a Stand; For, The Publick Acts of the Church of *England* her Self, and The Acts of This Convocation of 1717, do both Concur in this One *Testimony*, that the Church of *England* has not the Primitive Prayers for the Dead; and the Opinion of the Greatest Particular Doctor in the World, is nothing Comparable to all This Evidence.

§ CIV. **Y**OU make a Very pretty Attempt upon the Understanding of your Readers — By telling us p. 44. and 45. That you have found “ *An Act of Parliament, 3d and 4th Edw. 6. Cap. 10.* ” — “ *That any Person* ” — “ *may use* ” — “ *ANY PRIMERS* ” — “ *set forth by the Late King* ” — “ *Henry 8th, So that the Sentences of Invocation of Saints in the Same Primers be blotted out* ”: “ *This Act [you say] is even now in Force* ”. All Prayers therefore Contain'd in such Primers except Prayers to Saints — “ *are Surely Authorized to be used, which shews such Prayers are Not contrary to the Doctrine of the CHURCH OF ENGLAND* ” Say you; and then you add that “ *In a Primer of Henry VIII* ” — “ *There are Several Prayers for the Depart- ed* ” From all which, your Unwary Reader, may be misled into a false Notion, That “ *Prayers for the Departed* ” — “ *are not Contrary to the Doctrine of the Church of England* ”. But to Scatter this Cloud, that they may clearly See the Truth, It is to be observ'd,

1st, That this Act of Parliament was enacted, even in the Time of the Legal Obligation of the *First Reformed Liturgy*, which Contain'd Prayers for the Departed, and which Prayers were then the Practice of the Nation by the Statute of the 2d and 3d of *Edward the VIth*, whereby that First Liturgy was establish'd, and remain'd in full Force till the 5th and 6th of the Same King; So that, the Act of the 3d and 4th of *Edward VIth* which allow'd of the Prayers for the Dead, in *K. Henry VIIIth's Primer*, was no more than allowing the Use of *Such Kind of Prayers*, as were at the same time in Use and Practice, by a former Act of Parliament then in force: Your finding out this, is certainly an *Ingenious Discovery*! That the State then allow'd of, what was at the same time the Establish'd Practice of the Nation! But how must we be Convinc'd that This Proves, The *Present Church of England's Allow-*  
D d ance

ance of Prayers for the Dead? You tell us, the Act of Parliament 3d and 4th Ed 6. which allow'd of the Use of the Primers wherein were Prayers for the Dead, "*is even now in force*". But soft and fair, Sir, "*in Force*" as *Whose Act*, and for *What*? Sure no further than as an *Act of the State*, and to abolish and put away "*Divers Books and Images*" therein mentioned; But this Act is *not now nor was it ever in Force* as an Act of the Reformed Church of England, to make us believe, that Prayers for the Dead are agreeable to her Doctrine after She had rejected her first Reformed Liturgy; For,

2dly, Your Act of Parliament 3d and 4th Edw. VI, Was not An Act of the Reformed Church of England even in those Days; it was not annexed to any of her then Synodical Acts of Convocation; nor has it ever since been annexed to any Such of her Synodical Acts; and therefore, the Use of Prayers for the Departed, allow'd by your said Act of Parliament, is not the Authentick Act of the Church of England Her self, [*except all Acts of Parliament must be Her Authentick Acts*, which is highly Absurd] And Consequently, 'This your Act of Parliament, which is *but an Act of the State*, do's not prove, that Prayers for the Dead are agreeable to the Doctrine of the present Church of England, who never incorporated that Act of Parliament into any of her Synodical Acts. And thus your Pretty Discovery is Sunk into nothing but a meer Fallacy.

§ CV. **Y**OU are now got to Gueffing; hard is your Case, that you must snatch at what is not so much as a Shadow, for your Support. "*In the Primer of Hen. VIII*" — "*There is a particular Dirige or Office of Psalms and Prayers for them*", that is for the Dead, "*which Dirige*" say you "*'tis LIKELY the Bishops made use of in the Beginning of Queen Elizabeth's Reign, to wit, Arch-Bishop Parker and others at the Obsequies perform'd for the French King*". p. 45. Now, upon what Foundation do you build this your Guess of "*'Tis likely*"? Why, truly upon no other, than, "*For it SEEMS as Heylin informs us, p. 119. of his History of the Reformation the Dirige was executed at that time in the ENGLISH TONGUE, and this was some Months after the Re-Establishment of the Book of COMMON PRAYER*". Thus far you; Now to Detect the Error of your Judgment, if not something worse, in this Guess,

1st,

1<sup>st</sup>, 'Tis plain by the Act of Uniformity *Primo Eliz.* That, the Re-establishment of the English Reformed Common Prayer Book, took place and was binding and obliging upon Q. Elizabeth's Bishops, &c. from the 24 June 1559; after which Day they were bound by that Act under a Severe Penalty, to Use *no other Publick Prayers* in the Church than Those in That Common Prayer Book: The Dirige in K. Henry VIIIth's Primer, was no Part of That Common Prayer Book; therefore not Lawful from and after the 24th June 1559 to be used in the Church. The Obsequy of the French King [Heylin's History aforesaid pag. 291. assures us] "*was performed in St. Paul's Church on the 8th and 9th of September*" [namely, next following That Same 24th Day of June] "*in most Solemn manner*" — "*The Divine Offices perform'd by*" — "Parker Lord Elect of Canterbury" — "Barlow Lord Elect of Chichester and" — "Scory Lord Elect of Hereford, all sitting in the Throne of the Bishop of London" — "*by whom the Dirige was Executed at that time in the English Tongue*". Thus far Heylin [who Speaks not One Word of the Dirige in K. Henry VIIIth's Primer] So that, This being perform'd Solemnly at Church, and at a Time viz. the September next after the said 24th June 1559, when they were obliged there to use *no Other Prayers but those in the Common Prayer Book*, 'Tis Plain the Dirige then and there Executed by them, was no Other than the Burial Office in the said Common Prayer Book, That Office being the Only Service at a Funeral, which Dr. Heylin could with any Propriety call a "*Dirige*", then Lawful to be publicly used in the Church of England; for, the Act of Uniformity [1<sup>st</sup> of Eliz.] had, before this, further Enacted, "*That All Laws, Statutes, and Ordinances wherein or whereby ANY OTHER SERVICE*" — "*or COMMON PRAYER is limited, established or set forth to be used within this Realm*" — "*shall from henceforth*" [that is from the 24 June 1559] "*be utterly VOID and of none Effect*": [See the Last Clause of that Act] and A preceding Clause in the Same Act impos'd a Penalty for the Use of Any Other Open Prayer, after *that time*, than what was Contain'd in the Common Prayer Book, as before observ'd; Consequently, your Dirige in K. Hen. VIIIth's Primer was from thence forward an *Unlawful Service*, and therefore not the Dirige Executed by those Bishops Elect; for if it had been executed by them, They must have incurr'd the aforesaid Penalty, viz. the Loss of One whole

*Year's Profit of all their Spiritual Promotions, and have suffer'd 6 Months Imprisonment without Bail or Mainprize; besides the Danger of the Queen's further Displeasure, for their Hardiness in making themselves so Early and so Notorious Examples of Breaking through her Laws, before they were fully settled in their new Preferments, but then begun to be conferr'd on them by her Grace and Bounty: for, Parker was not Consecrated Arch-Bishop till the December next following: [Collier's Eccles. Hist. Vol. II. p. 460.] And therefore, as Sure as these Bishops Elect had any Regard to their Own Interest, so Sure we are, That your Judgment is Erroneous, if you are not something worse, in Saying " 'Tis likely they "made use of the Dirige" in K. Hen. the VIIIth's Primer, when there is not the Least Likelihood of their having been so adventurous, as to Commit So Great a Breach of the Queen's Law, upon this Solemn Occasion, and in the Presence of a Vast Multitude, among whom doubtless they had many Watchful Enemies, then assembled.*

2dly, If by your thus unaccountably Introducing the Dirige in K. Hen. the VIIIth's Primer, you would represent the Use thereof at Funerals to be agreeable with *The Doctrine of the Present Church of England*, I must plainly tell you, that it is a Notorious Untruth; For, as the Act of Uniformity *Primo Eliz.* made Such the Use of that Dirige to be unlawful in her Days; So, That Act of *Elizabeth* is now become the Publick Act of the Present Church of England, by being Confirm'd in the Act of Uniformity of K. Charles the Second, and by both those Acts being annexed to the now Common Prayer Book, which is the Known Convocation Act of the Present Church of England: — And Consequently, by her Own Authentick Publick Act now in Ure, The Use of That Dirige at Funerals, is made Unlawful in That Church, and therefore, your producing it in this Debate, which is only upon her Publick Acts, is a Pure Fallacy, and as Distant from the Point, as Error is from the Truth.

§ CVI. **A**S far remote from the Purpose is your Telling us [pag. 45. and 46.] Of Queen *Elizabeth's* publishing in the 2d Year of her Reign, "An Office for the Communion at Funerals in the Latin Translation of the Liturgy". — for the Use of Our two Universities; and of her Commanding Arch Bishop Parker to See this Translation and This Office duly put in Execution; In which Office [Sparrow's Collection pag. 205.] There is

is this Prayer " That at the General Resurrection in the  
 " Last Day, we together with this Our Brother being rais'd again  
 " and receiving Our Bodies may reign with thee in Life ever-  
 " lasting "; from whence you Conclude " here is couch'd  
 " a Petition for the Resurrection of the Deceased Person  
 " and his Consummation of Bliss "; I say all this, is no  
 Proof that Prayers for the Dead are agreeable with the  
 Doctrine and Practice of the Present Church of *England*,  
 For, Let the Sense of this Prayer be what it will, This  
 Latin Communion Office is not now, nor was it *then* the  
 Publick Authentick Act of the Reformed Church of *En-*  
*gland*, by any of her [then or Since] Synodical Acts of  
 Convocation, and therefore 'tis none of hers; Nay, it do's  
 not so much as Stand upon the Foundation of A *meer Act*  
*of Parliament*, it rests solely upon no other than the Dispen-  
 sing Power of That Queen; She herself says of it in her  
 Proclamation, That She Commanded it \* NOTWITH-  
 " STANDING Any Thing to the CONTRARY " in the  
 Act of Uniformity published in the first Year of her Reign:  
 upon which, our Church Historian well observes, " Thus  
 " the Queen even in Matters of Religion makes no Diffi-  
 " culty to OVER-RULE the Legislature, and dispense with  
 " an Act of Parliament ". [Collier Vol. II. p. 260.]

So that, Supposing, but not granting, the Said Prayer  
 to be a determinate Prayer for the Dead, appointed by  
 That Queen as above, It was neither an Act of Parlia-  
 ment, nor was it an *Act of Convocation*, and therefore 'tis  
 not demonstrative of the Sense, either of the Church or State;  
 But further, if, we consider and compare it, with the  
 Church of *England's* Doctrine in her Second Book of Ho-  
 milies Incorporated in Her 39 Articles of Religion, by the  
 Synodical Act of the Church Her self, *Anno* 1562, and so  
 on to this Day, we shall find this Prayer, if it were a De-  
 terminate Prayer for the Dead, is Directly Contrary to the  
 Doctrine of the Present Church of *England* [as will be ma-  
 nifestly seen in the next Section]; and further still,

This Latin Communion Service at Funerals put forth  
 by Queen *Elizabeth* for the Use of the *Two Universities*, is  
 now prohibited, by the Present Church and State of *England*  
 in the Last Act of Uniformity, wherein 'tis Expressly e-  
 nacted

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\* [ " *Præcipimus* — STATUTO de Ritu Publicarum  
 " *Præcum*, Anno primo Regni nostri promulgato, in CONTRA-  
 " RIUM NON OBSTANTE "]

acted " *That NO FORM or Order of Common Prayers, Administration of the Sacraments, Rites or Ceremonies shall be openly used in any Church, Chapel, or other publick Place of or in any College or Hall in any of the UNIVERSITIES* " &c. ——— " *OTHER THAN what is prescribed and appointed to be used in and by* " the present Common Prayer Book; [Act for Uniformity XIV Car. II.] which is full Demonstration, That This Office of Communion for Funerals, if put in Practice by either of those Universities, would be a Direct Breach of the Law both of the *present English Church* and State; So egregiously remote from the Point, is your producing the Prayer in that Office, if it were indeed a Determinate Prayer for the Dead, as in Truth and Reality it is not.

§ CVII. **Y**OUR Attempts upon the Present Church of England's Doctrine against Prayers and Offering for the Dead, as taught by her in the Second Book of Homilies; do all of them Center in nothing else but this, that " *When the Homily concerning Prayer comes to treat of that Question, whether we ought to pray for the Departed or no? IT MEANS, whether we are to pray for them out of Purgatory ——— " or out of Hell" ——— ;* " *That this is the SOLE MEANING of the Question* " [pag. 46.]

That the Argument of the Homily is " *plainly levell'd against the Popish Doctrine and NOTHING ELSE* " ; p. 47.

And more in the Same positive Manner, at p. 48. &c.

When in Truth, the Homily has no Words at all, whereby to Demonstrate, that it So Limits and Restrains The Question and the Church's Doctrine thereupon, as you have represented !

For, Sir, to detect this Fallacious Dealing with the Homily, 'Tis manifest to Every impartial Reader; That, As In the *Third Part* of this Homily concerning Prayer, the Church of England teaches UNIVERSALLY for whom we Ought to pray, namely for " *all Men Living* " ; So She do's as UNIVERSALLY teach for whom we are not at all bound to pray; and Consequently, in whose Behalf Our Prayers are utterly Needless and impertinent: In Order to This, She States the Point without *Limitation, or Restriction* to Any Particular Case whatsoever; her Words are these,

" *Now, to Entreat of That Question, whether we ought to pray for THEM that are DEPARTED out of this World,* " or

"or no"? This is Her Question Universally put, without restraining it to any PARTICULAR; it mentions neither Hell, nor Purgatory, and therefore do's not Limit the Question with Regard to Those Two ALONE; as you represent her.

Then She Answers the General Question, in as Universal Terms as wherein She propos'd it, and Says, "*Wherein, If we will cleave only unto the Word of God, Then must we needs grant, that we have no Commandment SO TO DO*". Here She makes a full Period; and This Is her Universal Answer, without Limiting it, as to Any Particular State, or Place of Souls whatsoever.

She next, gives her Reasons at large for this Answer, and therein prevents all Mistakes that may be made concerning her Doctrine, as if She meant to *Restrain* it with Regard to Some *Particular Departed Souls Only*, without extending it, as to all the Other Souls departed likewise. For, in the Progress of her Arguing to Establish the Reason of her Universal Answer, She expressly takes in all the Particular Places and States [whether Real, or Imaginary] of The Departed, and determines the Impertinence of Praying for them in Any of Those Places and States: These are Hell, The Fabulous Purgatory, and Heaven; upon which Particulars She treats distinctly, and teaches against Praying for them all, namely, against praying for SOULS

In Hell, because, they are there "WITHOUT Redemption";

In Purgatory; Because, There is no Such Place, She Terms it "*The Vain Error of Purgatory*":

In HEAVEN, because, "*The Soul of Man*" gone thither ——— "NEEDETH NO PRAYER". In Short,

The Sum of her whole Doctrine and Determination upon [what She Teaches is] THE REALITY of Things, as to the Universal Question "*whether we ought to Pray for them that are departed out of this World or no?*" is This

"*That the Soul of Man passing out of the Body, goeth Straitways either to HEAVEN, or else to HELL, whereof the One NEEDETH No Prayer, The Other is without Redemption*".

As to Souls in HELL, and others imagin'd to be in the Fabulous Romish Purgatory, Prayer for them is not, nor was it ever, a matter of Dispute among us, and therefore, there never was any Necessity of introducing them in the Arguments

Arguments relating to the Church's Doctrine of Prayers for the Dead; tho' I have notwithstanding in my 26th Page shew'd, that She teaches "*against Prayers for the Dead*" — "*falsely suppos'd to be in the Feigned Popish Purgatory*": But our whole Controversy is This,

Whether Her Doctrine is not against Prayer for *Such Departed Souls*, as She and others affirm are in HEAVEN, namely, the FAITHFUL *Departed*.

This is the Merits of the Cause; Here we must fix our Foot, and not ramble in the *wild Maze*, of confounding This Question, with others about Souls *no ways concern'd* in the Controversy.

The Church of *England*, we see in Her Homily teaches *Expressly*, and in as *strong* and Plain Terms as can be utter'd, without any *Trimming Ambiguities*, without any *Obscure and Dark Mysteriousness*, That a Departed Soul [by her esteem'd to be] in Heaven

### "NEEDETH NO PRAYER"

This Express Act of the Church, against Prayer for *Such Departed Souls* as are [Not suppos'd to be in *Hell*, nor in the *Popish Purgatory*, but] in HEAVEN, You must be kept down to, For, it is a manifest and full Confutation of *Every Thing* your or any other Man's *Private Judgment* can Suggest, as A Proof, that She allows of, and do's Practice Prayer for them.

This your Present fallacious Assertion, of the Homily's being "*plainly levell'd against the Popish Doctrine, and NO-THING ELSE*", Her Doctrine refutes in That Same Homily, by Teaching you Over and above, that even a Departed Soul, in Heaven, [which is no *Popish PURGATORY* Sir,] "*Needeth No Prayer*".

So, When You and Your Particular Worthies, Famous Learned Men, would have it, That the Present Church of *England* in the Last Clause of the Prayer for the *Church Militant*, do's Pray For God's *Servants departed this Life in his Faith and Fear*; She her self tells you and your Learned Men, concerning Such a Departed Soul [who, She affirms, is in Heaven,] that it "*Needeth no Prayer*".

So Likewise, when you and they affirm her Present Burial Prayer is a Prayer, For "*all those that are departed in the True Faith of*" God's "*Holy Name*", Her Present Doctrine affirms, in Opposition to ye all, That Such a Soul "*Needeth No Prayer*".

Say

Say what ye all will, by way of pretended Argument, Let it be never so plausible, to represent HER Doctrine and Practice in favour of Prayer for the Faithful Dead, it will all of it be no more than your Own *Private Judgment*, not her Publick Determination; for, by this She still overthrows all your Pretences, So long as her Standing Doctrine returns against ye, Such a Departed Soul "Needeth No Prayer"; which Doctrine, She also further Teaches by Her Publick Acts of *Rejecting* and *Throwing* out of her *Present Liturgy* and out of her *Present Canonical Prayer* before Sermons, all Determinate Prayers for them, as I have proved *pages* 20. 21. 26. 27. 44. to 51. 78. 96. 126. to 128, and from *p.* 233. &c.

Yes, Sir, her Publick ACTS have thrown out all determinate, even *Protestant Prayers* for them; all those *Very Prayers*, which she in her *Reformed State* and *Abhorrence of Purgatory*, did put up for them\*, which is a full Confirmation, That Her Doctrine is *Universal*, even against *Protestant Prayer* for a Faithful Departed Soul, while She teaches as above, that he "NEEDETH NO PRAYER"; and by her Publick Acts has rejected the Protestant Prayers for them.

§ CVIII. THESE Publick Acts of the Church of England, and This her Doctrine, Demonstrate the Nature of all her other Publick Acts relating to the Same Point; because, Such her Publick Acts, She will not allow to be otherwise than all of 'em Conform and Consistent with One another.

Thus when in her *Homily of the Sacrament*, Part the Ist, [See the Second Book of Homilies] She gives this Warning, "Left applying it for the Dead, We lose the Fruit that be alive".

The Fallacy you put upon it, is, that this is "to be understood ONLY of the Popish Practice" — "their Praying Souls out of Purgatory". [pag. 48. 49.]

By this you insinuate, that the Church of England has Some other [not Popish] Way, Some *Protestant Way*, of applying the *Sacrament* for the Dead, otherwise your Representation of her Doctrine, here, to be "ONLY of  
E c " the

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[\* See her XXIII Article of Religion Against Purgatory Anno 1552, and her First Reform'd Canon Prayer Book at the same time in full Force, wherein She Determinately pray'd for the Dead.]

"the Popish Practice" — "their Praying the Souls out of Purgatory" is altogether insignificant, and I will not suppose you willing, to be thought Guilty of *Insignificant Assertions* :

This, therefore [how Significant soever you may judge it] I call a Fallacy, and the Church of *England's* Publick Acts prove that 'tis so ; Because,

1st, To Apply the *Sacrament* for any absent Persons, is the Highest Act of Praying for them; but She [as in the Last Section] Teaches that the Faithful Departed *Need no Prayer*, therefore, [according to the *Consistency* and *Conformity* of her Publick Acts, with one another, upon this Point] they need no Applying of the Sacrament for them, which is the Same as teaching, that *So to Pray* for them, is *needless and impertinent*, and Consequently This Warning against applying the Sacrament for the Dead, is a Warning against applying it for the Faithful departed, who, her Doctrine affirms, are in Heaven, not in Purgatory, and *need no Prayer*; therefore, Her Warning is NOT to be understood "ON-  
"LY of the Popish Practice" &c. and this is *Church Demonstration* of your Fallacy, when you say, It is SO to be understood.

2dly, Your Thus affirming, is a Fallacy; because, in this Homily of the Sacrament, the Church no where Concerns her Self with the Doctrine of *Purgatory* at all; She do's not so much as Once name *Purgatory* in any part of that Homily; and therefore your foisting it in here, is purely your own Fallacious Contrivance. And

3dly, 'Tis a Fallacy, because the Church of *England* has no Publick Act whatsoever, either in Doctrine or Worship, whereby to teach, that She has a *Protestant* Way of applying the Sacrament for the Dead; You cannot produce any such Act of hers, and therefore her Warning against Applying it "for the Dead" is *Indefinite* and *Unlimited*, and not restrain'd ONLY to the Popish Practice, as you, without any Authority of the Church of *England's* Publick Acts, do affirm.

§ CIX. UPON the Church of *England's* throwing out of her Present Burial Office, All Prayer, for A Particular departed Brother [as I have shew'd p. 46. to 51.] You acknowledge that you "don't pretend to give a CERTAIN Reason of the Alteration" [pag. 52.] Yet notwithstanding you will be at Guessing again, in these Words, "But this SEEMS to me to have been the Reason"  
[say

[ say you ] “ because PERHAPS it could not always in Strict Truth be said, that This Our Brother is departed in the True Faith of God's Holy Name; and THEREFORE they thought it most Convenient to strike out the Words relating particularly to the Party deceased”.

But This GUESS of yours, is as unlucky, and as remote from the Truth, as the rest of your Guesses are; for, the Church of England makes no Profession of any of your PERHAPSES, in this Case; Her Acts in the Burial Office demonstrate, that She Entertains such Charitable Sentiments of the Condition of the Deceased, over whom that Office is to be used, as give us Encouragement to Hope, that He departed in the True Faith; which Hope is a sufficient Foundation, whereon to Term him “*This Our Brother Departed in the True Faith of God's Holy Name*”, so long as we have “*in Strict Truth*” no Objections to Support any Uncharitable Notions to the Contrary. The Church's Charity in this Matter, you should not call her *ungrounded Presumption*; and therefore, she gives you no Foundation for your Uncharitable GUESS, but the very Contrary thereto; Because, Her Rubricks to that Office expressly enjoin that “*it is not to be used for Any that die Unbaptized, or Excommunicat, or have laid violent Hands upon themselves* : To which add, that in the Office it self, her Charity says such Things Over his Body, as demonstrate, that She esteems him to have departed in The True Faith; The Texts at the Beginning, to be said or sung by the Priest and Clerks at the Grave, shew as much; The Lesson concerning the Resurrection of the Body, which “*is sown in Corruption*” and is to be “*raised in GLORY*”; Her Declaration that “*it hath pleased Almighty God of his Great MERCY to take unto himself the Soul of our DEAR BROTHER here departed*”; Her Committing “*His Body to the Ground*” — “*in Sure and Certain HOPE of the Resurrection to Eternal LIFE*”; Her then Saying or Singing “*Blessed are the Dead which die in the LORD*”; Her giving God “*Hearty Thanks, for that it hath pleased*” him “*to deliver THIS our Brother out of the MISERIES of this Sinful World*”; and lastly, her Uttering before God, expressly that Her “*HOPE is, THIS Our Brother doth*” Rest in Christ: All this together taken, is full Proof, that the Church treats the Deceased, as One “*Departed in the True Faith of God's Holy Name*, that she Harbours no Suspicions to the Contrary; and that for the same Reason, she could and would as Expressly Pray for him too, if She admitted of the Lawfulness of Such Prayer; for, in this

Case, she Could have no Objections against praying for One in Particular, concerning whom she entertains *Such Comfortable Hopes*; For, *Christian Hope* is a Sufficient Ground for *Lawful Prayer*: But, as these charitable Hopes, encourage to believe that the Departed Soul is not in *Hell*, and for that Reason, is [according to the Church of England's Homily Doctrine] gone "*Straitways to Heaven, and NEED-*" **ETH NO PRAYER**, So, she in fact, and *Consistently with this Her Doctrine*, throws out of her Burial Office, the Prayers that were formerly appointed to be put up for him. By this, She makes Her *Homily Doctrine* and *Liturgick Practice* to be agreeable and Consistent with One Another; and Since The Publick Acts of the Church compared with One another, [and not Mens *Private Judgment*, and *Arbitrary Fan- ciful Guesses*] are the Surest Rule by which to know her Design in making Alterations; therefore, The Motive and Cause of This Her *Alteration* in That Office, appears to be plainly Her said *Doctrine*, that Such a Soul

**" NEEDETH NO PRAYER ".**

But as for your **GUESS**, that the Church's Reason, for Throwing out of her Burial Office, Her former Prayer for a Particular departed Brother, Seems to have been, "*be- cause perhaps it could not always in Strict Truth be said that This Our Brother is departed in the True Faith of God's Holy Name*" — Is in Effect a Guess That the Church of England's now Burial Office, is Compos'd with Such Latitude, as to admit of being said Over Infidels, and other Impenitent Sinners, of whose True Faith in God we have no Hopes; As if the Church made Provision for giving Christian Burial to Such; and yet in the Same Office professes her Hope is, that they Rest in Christ. This is such a Reflection upon her *Piety, Wisdom, and Prudence*, as is altogether Unsuitable to that Duty and Respect which a profess'd Son of hers ought to pay her, that it highly becomes you to Leave off This Untoward Way of *Guessing* upon Her Acts, which are plain and manifest enough in Contradiction to your Guesses.

§ CX. **I**N Order to Prove that the Church of England prays for the Dead, You tell us "*She Openly*" **PROFESSES** that no One, whether Living or Dead, shall "*have their perfect Consummation and Bliss, either in Body or*" **SOUL, till the Resurrection**", p. 53.

But

But you produce no Publick Act of hers, to prove that She "*Openly Professes*" this; and therefore, till you do, you must wait longer for our giving Credit to your Assertion. In the mean time, I have produc'd her Publick Act [pag. 26.] which teaches of a Righteous Departed Soul, that it is in "*Heaven and Needeth NO PRAYER*"; And since She teaches its Bliss to be so Great, that it needeth "*No Prayer*", then this and all your Attempts towards proving that She teaches it *Needeth Some Prayer*, are attempts to prove that She teaches A *Contradiction* to her Own Doctrine; a Contradiction as Flagrant, as "*No Prayer*" and *A Prayer*, Something and Nothing in the Same respect, which, I have more Respect for the Church of *England* than to believe that she is Guilty of; Such Palpable Contradictions being chargeable only to the *Private Judgment*, Want of Memory, &c. of those who attempt to represent her otherwise, than she, by her Publick Acts, professes her self to be —

§ CXL. **Y**OU proceed and say, of this Church "*When THEREFORE She beseeches God to hasten*" his Kingdom, that we WITH all those that are departed, &c. *may then have Our Perfect Consummation and Bliss, can it with any Colour of Truth be conceiv'd, but that She Prays for the Compleat Happiness of all those, who She acknowledges want it, whether dead or living*"? pag. 53.

I answer your Question, Yes, it can with Truth be conceiv'd, and prov'd too, that She do's not So Pray, and for this very short Reason, That the *Consistency* of This Prayer with her Homily Doctrine fully demonstrates it: Put together this Prayer, and Her said Doctrine, that they *need no Prayer*, and then see the Truth of the Matter, thus "*That we with all those that are departed, &c.*" [Liturgy,] who are gone to Heaven and need NO PRAYER [Homily Doctrine,] "*may have Our Perfect Consummation, &c.*" [Liturgy,] Nothing can be plainer, than that, *to keep up the Church's Consistency*, We the Living are the Only Persons Here pray'd for, that we may have Our Consummation, The Departed whom the Church teaches need *No Prayer*, are not by her here pray'd for, because, her Praying for them, would infer her teaching that they *need Her Prayer*, which would be a Contradiction; and Set her Prayer at Variance with and in Opposition to Her Doctrine, which she will not allow it to be.

§ CXII

§ CXII. **B**UT further, the Church of *England*, has by another Publick Act demonstrated, that she do's not Hold "*We AND all those*", to be the Same as "*We WITH all those*"; Because, Her Last Reviewing Convocation rejected out of Every Part of her Liturgy, and from Her Canonical Prayer before Sermon, The Word *AND*, wheresoever it Connected the Faithful departed SO with the Living, as that it unavoidably determin'd the Departed were pray'd for; and instead thereof has inserted the Word *WITH*. This Deliberate Choice and Exchange of One Word for Another, by so Grand an Assembly, and in so Remarkable an Instance, as is that of Prayers for the Dead, Shews the Sense of the Church of *England* is, that Those Two Words are not of One and the Same Determinate Extensively Connecting Sense in those Petitions; for, if she esteem'd that they were So, She doubtless would not have given her Self the needless Trouble of rejecting the One and inserting the Other instead thereof; and Consequently, Her Convocation Publick Act shews, that she do's not Hold "*We WITH all those*", to be the same as "*We AND all those*".

§ CXIII. **Y**OU Assert, That the Faithful departed have "*the SAME NEED of the Speedy Coming of Christ's Kingdom, and their Perfection of Blifs, as We that are alive*", p. 53.

The Same Need, Sir? Where did you learn this? The Church of *England* never taught it you, I am sure; Pray be-think your Self, do not "*we that are alive*" wrestle with the Temptations of the *World*, the *Flesh*, and the *Devil*? And are we not in Continual Danger of being Overcome by them, and Consequently, of Falling Short of This Perfection of Blifs? Are not the Faithful departed, Securely deliver'd from all this Warfare and Frightful Danger, and in a State, wherein they cannot fall short of the Final Perfection, as we may? Do's not all this make a Great *Disparity* and almost infinite *Difference* between our and their "*Need of the Speedy Coming of Christ's Kingdom, &c.*"? It certainly do's, and sadly demonstrates, with relation to us, that the Need is not the Same; They are *Secure*, we are not So; therefore, the Need is NOT THE SAME, any more than *Certainty* and *Uncertainty* in the Issue of Things, are One and the Same Thing; So egregiously Untheological is this your hasty Assertion, which is no where to be found in the Acts of the Church of *England*.

§ CXIV

§ CXIV. **B**UT, persevering in this your Mistake, you proceed and say " *Suppose we were to pray,* " that We WITH all the whole Church may receive Remission of our Sins, and all other Benefits of Christ's Passion, *is not the Prayer as clear and determinate for the Whole Church as for our Selves, as if we said, We AND all the whole Church? Who can deny it? And the REASON is, because the whole Church has the SAME Occasion for these Benefits, that we have* ". Then you apply this to your Burial Prayer, p 53.

Your Challenge, " *Who can deny it?* " I answer, that I can, and do deny it all, as Suppos'd of, and apply'd to, the Publick Acts of the Present Church of *England*, relating to Prayers for the Dead.

1st, Because, Her Publick Acts [upon this Article of Prayer for the Dead] do prove, that She do's not Hold the Word " WITH ", to be of the Same full and Extensive connecting Nature, as the Word AND is; [ § CXII. ]

2dly, Because, the Church of *England*, has no Publick Act teaching your pretended " *Reason* " namely, that " *the Whole Church* " [including the Departed] " *has the SAME Occasion for these Benefits, that we have* "; when 'tis manifest, that the Faithful Departed Have not " *the Same Occasions* " [ § CXIII. ]

3dly and lastly, Because, whatsoever the *Wants* of the Faithful departed may really be; or whatsoever your *Private Judgment* would insinuate She teaches they have *Occasion* for, yet, 'tis notorious, She Teaches by Her Doctrine that they Need " *No Prayer* ". [ § CVII. ] and Since No Prayer, then, No Prayer to Supply that Want.

And therefore, Sir, weighing this your Supposition, and considering your Unprov'd Assertion thereupon, as apply'd by you to the present Church of *England*, I seriously and calmly tell you, " *without Prejudice and Heat* " p. 54. That I do not " *find Reason* " to " *abate of* " insisting upon the Publick Acts of the Church of *England* her Self, in Opposition to your *Private Judgment*. For, in all this, 'Tis Only your *Private Judgment* that determines what the Church do's not determine, and indeed *Contrary* to what She by her Publick Acts has determin'd; and that pretends to give a *Reason*, which in Truth is *No Reason*, and therefore not the Church's, but only your own Fancy; which must therefore stand rejected, when we are debating what are the Publick Authentick Acts of the Church her Self.

§ CXV.

§ CXV. **B**UT, I need not now be thus Large upon your Burial Prayer, having abundantly prov'd before, from p. 46. to p. 51. that the Present Church of *England's* Publick Acts have rejected and thrown out of Her Burial Office, every Thing, which formerly determin'd Prayer for the Dead, and has left nothing remaining therein that DETERMINES so much as but One Petition for them: which sufficiently Obviates every One of your Suggestions in your p. 54. to p. 57. against my Proofs, as any One may be convinc'd who will but seriously read and consider those six Pages, to which I still adhere.

§ CXVI. **Y**OU have a Notion, which you frequently inculcate, that because the Faithful departed want their Final Consummation and Bliss both in Body and Soul, therefore the Church of *England* in her now Burial Prayer do's pray for them, that they may obtain That Consummation:

To which I answer ;

1st, The Present Church of *England* has No Publick Act that Teaches the Faithful departed do so Want their final Consummation, as that She THEREFORE prays for it in their Behalf; But Contrary hereto, Her Publick Doctrine is, that They Need " *No Prayer* "; She teaches this without any Restriction; and Consequently, keeping up to her own Self Consistency, She do's not pray for them.

The Notion, therefore, which you would put upon us as hers, is not to be regarded, it being none of hers; and our Debate is only what are her Publick Acts themselves, not what is your, or any other Man's Private Judgment. But,

2dly, This Notion of yours, That the Church of *England's* Prayers proceed upon the Principle of the Faithful Departed's WANT of The Final Consummation, and that therefore She prays for them; is your Misrepresentation of the Nature of her Prayers; For, when She mentions us the Living WITH the Saints departed, in her now Burial Prayer, and in the Last Clause of her Prayer for the Church Militant, She manifestly enough prays for us in a State of Want; but mentions the Faithful departed, not with respect to their present *Intermediate State*; no, She speaks not one Word of This, but refers to their *final State* in the " *Kingdom of Heaven* ", the " *Perfect Consummation* ",  
the

the Unquestionable Certainty whereof, She in these Prayers has regard to, [ 'tis a first Principle of her Christian Faith, as in her *Athanasian Creed* " *They that have done good shall go into Life Everlasting* ", after the Resurrection ; ] This Their final Compleat Happiness She all along Refers to, as Secure ; and prays for us the Living, that we at Last may be united to their Blessed Society in the Participation of Their Consummate Felicity.

§ CXVII. " **T**HE " Burial " Prayer " you say " necessarily means, that they and we " SHALL be Consummated together ; it must likewise necessarily follow, that the Words OUR PERFECT CONSUMMATION, &c. must refer to both them and us, and must mean, That we together with the departed, or that both We " And they may have Our Perfect Consummation ". pag. 56.

This is another of your Fallacies ; but when Set in a True Light its false Colours will disappear : For, the Meaning of this Prayer is not to be learn'd from your *Private Judgment*, but from the Acts of the Church of *England*, whose Prayer this is. Her *Consistency* with her Self I must adhere to, and you shall be kept close to it, in the Argument. This Prayer therefore

1<sup>st</sup>, Cannot necessarily mean that *They* AND *we* SHALL be Consummated together : I say, SHALL be, with relation to both Parties cannot be the Meaning ; because, Our State being as yet in the Language of the Church, but *Militant*, is *uncertain*, we are not in a State of Security, therefore Our Consummation Stands upon a MAY BE, not a SHALL BE, and for this Reason 'tis pray'd for in the Prayer ; but The Faithful Departed SHALL BE Consummated, being far advanc'd above the *Militant State* — The Prayer therefore must necessarily mean THEY SHALL and Will be Consummated, being past all Danger of Falling Short of it ; and We who pray for it, MAY be Consummated. So that, you set out wrong with your SHALL BE, as to both Parties ; when in Truth The SHALL BE, belongs but to One of them.

2<sup>dly</sup>, The Church Consistently with her Homily Doctrine, that the Faithful departed, are, so Highly exalted, as that they are in *Heaven and need no Prayer*, must necessarily mean, That " *They* SHALL BE Consummated ", without standing in need of Our Prayer for it, in their behalf ; for, if the Church in this Prayer teaches that

they Stand in Need of Our Praying for their Consummation, She will be chargeable with Teaching the two Extreams of a Contradiction, namely, That They *Need no Prayer*, and They *Need A Prayer*; which, we may depend upon it, She will not allow; and therefore, the Principle upon which she makes this Prayer, is, That Their Consummation *will Certainly be*, and that her Prayer for it, is **NEEDLESS**, and Consequently that She do's not Pray for it;

3dly, Hence "*it must necessarily follow, that the Words* "OUR perfect Consummation, &c. *must* [in the Church's "Sense] *refer to*", not THEM, but us, the WE who pray for it; the WE who are in danger of falling short of it; the WE, who in the next Prayer the Church esteems to be So Unqualified as yet for this Consummation, that She prays "*we may be raised from the Death of Sin, "unto the Life of Righteousness*", to fit us for it; The WE, whom the Church do's not venture to affirm. "**SHALL** "**BE Consummated**", as you positively do, for, her Modesty goes no higher than to pray that we **MAY BE**, because, She holds that as yet we are but in the State *Militant*, and need her Prayer, which she affirms the *Faithful Departed do not need*; and Consequently, She here prays for *None* but us the *Living Only*.

4thly, From all which, 'tis evident, that, *Keeping up to the Church of England's Self Consistency*, her Words "*That* "WE, *with all those that are departed in the true Faith of* "thy holy Name, *may have OUR Perfect Consummation*", &c. must mean no more, in her Sense, than that, *we may have Our Perfect Consummation*, with or in the Company of them who *Certainly will have it*, and *need no Prayer* to obtain it: which is manifestly quite another Thing, than praying that We **AND** they may have **Our Perfect Consummation**; because, this is unavoidably a Determinate Prayer for the Faithful departed, which if she pray'd, would involve her in the Contradiction of Teaching that they need Her Prayer, when at the Same Time her Doctrine is that they *Need no Prayer*. But, as this is a Contradiction which she do's not hold, So, the Consistency of her Doctrine and Worship with one another evidently demonstrates against you, that the Meanings your *Private Judgment* would put upon her Burial Prayer, are altogether repugnant to Her manifest Publick Acts; and therefore utterly insignificant in this present Debate.

§ CXVIII. **T**HAT the Church of England "is not to be reckon'd among the Opposers of" Prayer for the Dead, you pretend thus to evince, p. 56. 57. "The Bishops at the Restoration [you say] when the Liturgy Came to be review'd were very sensible the Church was a Favourer of it; and so were the Presbyterians too. For when the Lat-ter desir'd it might be express'd in the Rubrick, that the Prayers at the Burial are not for the Benefit of the Dead, but only for the Instruction of the Living; the former would not agree to it, which their Adversaries took very much amiss. See the Grand Debate between the Bishops, and the Presbyterian Divines, printed in 1661. p. 27. and 145. From whence we may Give a SHREWD GUESS what was the Sense of that Convocation which revis'd the Liturgy. For in the Preface set before it by that Convocation it is declared, that of the Sundry Alterations propos'd by the Presbyterians they rejected all such as were of Dangerous Consequence, as secretly Striking at some established Doctrine or Laudable Practice of the Church of England, or indeed of the whole Catholick Church. Since therefore they rejected this Alteration, the Reason [say you] was plain enough, because it struck at a Laudable Practice both of their own Church and the Primitive". Thus far you. In Answer to all which, I must take Leave to expose your Partiality, and Misrepresentation of this Matter, and then it will Shew it Self in its Truth and Reality without the false Gloss you have here laid upon it.

1st Then, The Presbyterians Desire about the Rubrick you talk of is but *partially* set forth by you; for, it was more than you have related; 'Twas This in their Own Words, viz.

\* "Of the Order for the Burial of the Dead. We desire it may be expressed in a Rubrick, that the PRAYERS and EXHORTATIONS here used, are not for the BENEFIT of the Dead, but, only for the Instruction and Comfort of the Living".

In this Desire of theirs you have drop'd their Word "EXHORTATIONS"; which, taken with their other Word PRAYERS, demonstrates, that their Desire was a

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Reflection.

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\* [See an Account of all the Proceedings of the Commissioners of Both Persuasions, Anno 1661. Under the Presbyterian Exceptions, at p. 30. In Sion College Library, London.]

Reflection upon the Then Service, as if it Contain'd a PLURALITY of Prayers, and also of EXHORTATIONS for the Benefit of the Dead; when in truth, The Service had no Such *Plurality of Prayers*, nor had it so much as any *One Exhortation*, that could, by the most Scrupulous, be suspected to be for the Benefit of the Dead. Their Desire therefore, to add Such A Rubrick, about its PRAYERS and EXHORTATIONS, was, upon the most modest Consideration altogether Impertinent, and justly deserv'd to be rank'd among many of their other Exceptions against the Book of Common Prayer, which the Last Reviewing Convocation, tells us were \* "*of no Consequence at all, but utterly Frivolous and Vain*";

2dly, You are Partial in reciting the Convocation's Reasons for rejecting "*The Sundry Alterations propos'd by the Presbyterians*"; For, tho' it is True, that "*they rejected all such as were of Dangerous Consequence, as secretly striking at some establish'd Doctrine or Laudable Practice of the Church of England, &c.*" as you say; yet, This is not the WHOLE Truth, for, the Convocation assures us in their said Preface, That they Rejected also such Alterations as "*were of no Consequence at all, but utterly Frivolous and Vain*"; which you take care not to mention at all; the Design of which Omission you plainly enough shew, was, to Represent the Convocation's Reason for Rejecting this Alteration propos'd, as if it was, *because it Struck at a Laudable Practice both of their own Church and the Primitive*"; these are your Own Words, and none but your own, arbitrarily and without any the least Authority, pick'd out from the rest of the Convocation Reasons for refusing Presbyterian Alterations, and partially apply'd by you, as the Convocation's Particular Reason for rejecting That Impertinent New Rubrick propos'd by those Presbyterians, when in Truth and Reality That Convocation never did give This Your pretended *Particular Reason* for refusing to insert That Rubrick; For,

3dly, 'Tis well known, The Convocation never gave any Particular Reason at all, why they refus'd to add This Rubrick — So far from it, that they drop'd the Presbyterians Proposal of it, into utter Silence. The Commissioners on the Church Side, took no more notice of this Proposal in their Reply to the Presbyterians, than if it had never been propos'd at all, of which utter Silence the Presbyterians

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\* See the Preface to the Book of Common Prayer.

rians loudly complain'd ; \* And the Convocation after the Commissioners did likewise utterly neglect to express the Least Notice of that propos'd Rubrick without giving any PARTICULAR REASON whatsoever, for Such their Neglect of it, as a Rubrick. And therefore, your pretending to fix a Particular *determinate Reason* as the Convocation's Reason, when they themselves have not Specified any Such *Particular determinate Reason*, is Such an Instance of Partiality as exposes your manner of arguing to be no better than a mere Fallacy, and that therefore, 'tis no Proof, of That Convocation's being a Favourer of Prayers for the Dead. Because

4thly, Tho' the Convocation added not the Impertinent Rubrick desir'd by the Presbyterians, yet the Same Convocation so far Comply'd with their Scruple, as that they *Alter'd One Particular Burial Prayer*, which the Presbyterians had noted down Among their *Exceptions*, and, which Prayer was the Only Prayer in all the then Burial Service, that Could be Suspected by those Presbyterians to be "*for the Benefit of the Dead*". To Evince this, I put the Prayer they Excepted against on the Left hand, and the Alteration of it by the Convocation on the Right, thus.

Excepted Against by the Presbyterians	Alter'd by the Convocation.
" That we with this Our " Brother And all other de- " parted in the True Faith " of thy Holy Name, may " have Our Perfect † Con- " summation and Bliss".	" That we, with all those " that are departed in the " True Faith of thy Holy " Name, may have our Per- " fect Consummation and " Bliss.
[The Presbyterian Excep- tions, — p. 31. In <i>Sion</i> <i>College Library</i> ]	[At the Burial of the Dead — In the Present Book of Common Prayer]

Here we see, the Words "*That We with this our Brother*  
" AND *all other departed, &c.*" which are the Only Words  
the

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\* [See the Papers that pass'd between the Commissioners, &c. In the Presbyterians Reply to the Commissioners Paper at p. 126. where the Presbyterians say "*We marvel that you say nothing at all to Our Desire that it be Express'd in a Rubrick, &c. as Above*"]

† It stands "*Confirmation*" by Mistake in the Presbyterian Exceptions; but I put the True Word "*Consummation*" as it then stood in the Liturgy.

the Presbyterians could suspect as then praying for the Dead, are by that Convocation's Publick Act in the now Common Prayer Book chang'd and alter'd into the Words "*That we, WITH all those that are departed*" &c: The Convocation did not put it "*That we, AND all those that are departed*" &c. which would have been a *Determinate* Prayer for the Dead, and not only have exasperated the Clamours of the Presbyterians, but 'twould also have been a Contradiction to the Church of *England's* Doctrine that *Such Dead Need No Prayer*, and to which Doctrine the Members of that Convocation had also *Subscrib'd*: 'Tis Fact, I say, that the Convocation did not thus *inconsistently* with themselves and more *provokingly* to the Presbyterians, alter the Words into "*We AND all those*", but chose rather to put it "*We, WITH all those*" &c. which preserv'd their Own *Self Consistency*, and the Consistency of the Prayer with the Church of *England's* Homily Doctrine, and was a manifest *Complying Alteration* of That very Prayer, which the Presbyterians had Particularly writ down among their *other many Exceptions*, and which alone was the Prayer that could be suspected as praying for the Dead.

The Same Convocation tells us [among other Things] in their Preface to the Present Common Prayer Book, That "*Great Importunities were made*" ——— that the Liturgy "*might be revised, and Such ALTERATIONS, therein, and Additions thereunto made, as should be thought requisite for the Ease of TENDER CONSCIENCES*". "*Whereunto His Majesty [namely, K. Charles 2d.] ——— to give Satisfaction (as far as could be reasonably expected) to all his Subjects, of what Persuasion Soever, did graciously condescend.*"

They inform us afterwards, thus; "*Such ALTERATIONS as were tendred to us, (by what Persons, under what Pretences, or to what Purpose soever so tendred) as Seemed to us in any degree REQUISITE, or EXPEDIENT, we have willingly, and of our Own Accord assented unto: &c.*"

A Little further they tell us "*Our General Aim therefore in this Undertaking was, not to gratify this or that Party in any their UNREASONABLE Demands; but to do that, which to our best Understandings we conceived might most tend to the Preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety, and Devotion in the Publick Worship of God; and the Cutting off OCCASION from them that seek OCCASION of Cavil or Quarrel against the Liturgy of the Church*".

From

From all which it is manifest, That The Alteration of the Burial Prayer Excepted against, and Changing it into "that *We*, WITH *all those*, &c. rather than " *We* AND " *all those*"; and the Convocation's throwing out the Word AND, which was in the former Prayer, is an Alteration which seem'd *Requisite* or *Expedient* to the Convocation; and fully demonstrates, that they did not hold the Word WITH, to be the Same as the Word AND in this Petition. For, take their Alteration, to have been which way you will, either " *for the Ease of TENDER CONSCIENCES*", or " *the Cutting off OCCASION from them that seek OCCASION of Cavil or Quarrel against the Liturgy of the Church*", 'Tis manifest These *Tender Consciences*, or these Caviling Quarrellsome People, were the Presbyterians, who in their Paper put down this Burial Prayer expressly among their *Exceptions*; they could not have SO noted it, if they had not either with " *Tender Consciences*" suspected, or else in a Caviling Quarrellsome Disposition pointed at it, as a Prayer for the Dead, when they Desir'd in the same Paper, that it might " *be express'd in a Rubrick that the Prayers and Exhortations are not for the Benefit of the Dead*"; And therefore, the Alteration could not have been to any Purpose for the attaining either of the Ends propos'd, if it had not been So made, as to remove the imagin'd Occasion, namely, Prayer for the Dead, suspected before by *Tender Consciences*, or slyly insinuated by the *Cavillers*, as contain'd in the Burial Service; and Consequently, the Alteration of the Burial Prayer as it now Stands, being for One or both of these Ends, for, to what other End was it alter'd? 'Tis plain, the said Prayer is no Prayer for the Dead in the Practice of the Church of *England*; and that therefore, your Attempt to " *Give a Shrewd Guess*", as you term it, in order to insinuate the Contrary, is only a wrong Hit, which you'd have your Reader to accept of instead of sound Reason and Argument; as if Men who are Solicitous for the Truth, could be Satisfied with your Guess Work Only.

§ CXIX. **B**EFORE I take leave of your Burial Prayer, I must make two Observations more upon your endeavouring to prove it the Church of *England's* Prayer for the Dead.

First, That this your Endeavour is, in every Step you take, altogether, a *Private Attempt* of your own, without any *Visible Authority* from your Little *new Party*; nor indeed founded

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at all upon the First ARTICLE of your Clandestine Agreement [*Anno* 1732.] among your Selves; for, That Agreement is So DASTARDLY *Reserv'd*, and So notoriously INDETERMINATE, as that it avoids even the very Mention of the Frightful Words! PRAYER FOR THE DEAD; So Cowardly Timorous is that Agreement, that it DARES not venture So much as to affirm that the Burial Prayer is in *any respect whatsoever* a Prayer for the DEAD; and this Article appears to have been Compos'd with a deliberate *Intention* of NOT DISPLEASING the Enemies of Such Prayers; for, to what Other Purpose do's that Article of your Clandestine Agreement [and the 2d of your design'd Agreement of 1731.] So *Industriously* drop the very Mention of *Prayer for the Faithful Departed*? Since therefore Your Attempt is Thus void of all Authority from your Little New Party; Destitute of any Foundation for it, in your Clandestine Agreement, and altogether Contrary to the Publick Acts of the Church of *England*, as we have sufficiently seen: 'Tis manifestly founded on nothing but *Private Judgment*, [if there is indeed any JUDGMENT at all in such an Attempt] and therefore, as such is utterly unworthy to be propos'd to, or in the Least received and acquiesced in, by, any Church whatsoever; for, Churches must not rest their Practice with relation to a *necessary Duty*, upon such *Precarious, and uncertain Foundations*, as are the various and disagreeing Humours and Fancies of particular Men.

Secondly, If the Church of *England's* Publick Acts had, [as they have not] declared the Burial Prayer to be a Prayer for the Final Consummation of the Faithful departed; If your Party had, [as it do's not at all appear that they have] authoriz'd you in their Names to declare the Same; or if the 1st Article of their Clandestine Agreement of 1732 had [as it certainly has not] said, that The Burial Prayer is a Prayer for the final Consummation of the Faithful Departed; Yet, even then, This would not come up to the *Charity of the Primitive Catholick Church*, in her Solemn Addresses to God for them: I cannot better express the melancholy Nature of This *Uncatholick Defect*, than Your Friend, the Reverend Author of *The Necessity of An Alteration* has done already, at the 129th Page of That *Unanswerable Book*, against another Opposer of Amendments, in these very remarkable Words, namely, "*This does not relate to the INTERVAL between Death and Judgment*" "*—— If it be a Supplication for the Dead, it is INCONSISTENT*"

"SISTENT with the EXCLUSIVE Clause in the Title to  
 "the Prayer for Christ's Church; and lastly" — "it is  
 "NO PART OF THE EUCHARISTICAL SERVICE;  
 "So that if we should allow it the Utmost Signification this  
 "Gentleman Contends for, his Argument wou'd yet be defective,  
 "and the Objection unremoved; We should yet Stand off from  
 "the Primitive Christians, make a SCHISM in the Sacred Body  
 "of our Lord, and DIVIDE from the LARGEST and  
 "BEST part of the CATHOLICK CHURCH".

§ CXX. **P**ROCEEDING Still upon your own Pri-  
 vate Judgment, you tell us [pag. 57.] That  
 You have shewn in your Preface that "the Clause in the  
 "Prayer for the whole State of Christ's Church" — "is  
 "the Same in Sense with That in the 55th Canon and in the  
 "SCOTISH LITURGY, viz. That This Life ended" —  
 "we with them, OR WE AND THEY" [say you] "may  
 "be made Partakers of the Glorious Resurrection", &c. But  
 to detect This Fallacy nothing more is necessary than,

1st, To Observe that the Prayer in the *Scotish Liturgy*, is  
 no Prayer of the Church of *England*, and therefore, No  
 Publick Act of hers, and Consequently, you have nothing to  
 do with it, being bound down only to the Church of *Eng-  
 land's* Publick Acts, in this Dispute.

2dly, In the XIth, and XIIth Pages of your said Preface,  
 you lay these three Petitions together, and then roundly af-  
 firm, without any Argument, that "That these Prayers are  
 "all the Same in Sense", viz. Prayers for the Departed.  
 Your Only Pretence to a Reason for this, is, That "the  
 "Saints departed have not yet attained their perfect Consum-  
 "mation". But this amounts to No Argument that they  
 are THEREFORE pray'd for by the Church of *England*,  
 who teaches that they Need No Prayer. The Insufficiency  
 of this your Aim at an Argument my §. CX. CXIII. CXIV.  
 CXVI. have already Exploded.

3dly, It is also prov'd in my § XXXIII. Page 96. that  
 your Prayer in the 55th Canon is no Prayer for the Dead,  
 but for the Living Only: So that, here we and you [if  
 you please] may thus far Close, That This Prayer and the  
 Clause in your Prayer for the whole State of Christ's Church  
 are the Same in Sense, with One another; they being indeed,  
 both of 'em, no other than Prayers for the Living only.

4thly, Your Assertion, that the Clause in your Prayer  
 for the whole State of Christ's Church, is the Same in  
 Sense as praying that "We AND they", is nothing but

begging the Question— which Cannot be granted you for the Reasons already produced.

To which I Add here, that the Words themselves of That Clause, viz. “ *Beseeching thee to give us Grace SO “ to follow their Good Examples, THAT WITH THEM “ we may be PARTAKERS of thy Heavenly Kingdom*”, do manifestly pray no more than this, That we may be SO qualified, by following the Good Examples of the *departed Saints*, That we may be Partakers of the Kingdom of Heav-  
ved WITH THEM, who, according to the Doctrine of the Church of *England* “ *are gone to Heaven*” and NEED “ NO PRAYER”: The Church’s Prayer therefore, when She [Consistently with her Self] prays “ that WITH “ them, we may be PARTAKERS, &c is far from being a Determinate Prayer for them; very far from being the Same as praying that *We AND they*; it being notoriously Evident, That Our Praying to be Sharers or PARTAKERS WITH other Persons in any valuable Thing, do’s not necessarily infer that We pray They may Obtain the Same *Valuable Thing*, when, at the Same Time, we hold their Circumstances to be So Happy and Secure, as that they will certainly not fall short of the Possession thereof, and that they need none of Our Prayers for them; This is the Very Case of the Church of *England’s* Prayer in the said Clause, and her Doctrine in Her Homilies, conjunctly taken together.

Nay further, take the Words of the Clause, without considering them in Conjunction with the Homily Doctrine, and they Cannot be prov’d, in the Customary Use of the *English* Language, to signify necessarily and determinately a Prayer for the Faithful departed, till you can prove, that Every Prayer or Petition which in that Language Prays that WITH Other Persons, *We* may be Partakers or Sharers in any desirable Thing, whether of Honour or Profit, or both, is necessarily a Prayer, That Those Other Persons may Obtain that Same desirable Thing; which, I am certain, you will never be able to do; as, an Instance or two [out of Innumerable others that may be brought] will fully evince. For, If Some of us, who have not the Honour to be of the King’s Court, should petition our Prince, of his Royal Bounty to grant us Such Graces and Favours, as that WITH His Favourite Courtiers WE MAY BE PARTAKERS OF the Honours and Profits of his Court; ’Tis plain in the Common Understanding of all *English* Men, that This Petition is not a Request in behalf of Those Favourite Courtiers, no, not with regard to the Honours and Profits which the Prince will, but has not yet conferr’d on them.

hem, but 'tis only a Petition for our Selves who are not Courtiers, that we may Partake or have a Share with Those Favourite Courtiers in Those Honours and Profits.

So again, if some of us who are not Expert Soldiers, should Petition the King to Grant us Such a Supply of military Instructors, Books, Arms, &c. as may enable us SO to Acquire the Knowledge and Practice of the Art and Discipline of War, That WITH His Majesty's already Expert Soldiers WE *may be Partakers* of the Large Privileges and Immunities which by his Royal Proclamation he has promis'd to Confer on them; 'tis manifest, this would be no Petition in behalf of Those Expert Soldiers, but for Our Selves who are not yet So; that we may be qualified, to be PARTAKERS or Sharers WITH THEM, in those Privileges and Immunities, &c.

Do but attend to your Friend the Reverend Author of "*The Necessity of An Alteration*", who certainly when he wrote That *Excellent Book*, understood Our *English Language*, at least as well as you do, which is no Detraction from your Skill and Knowledge, how much soever it may be thought to reflect upon your SOMETHING ELSE, and He tells you plainly enough, and with a *justly Commendable Integrity*, "*The Condition then is PLAINLY CONDITIONAL, but we cannot MEAN that the departed shou'd perform the Condition, because it would be absurd to follow their own Examples, therefore we CANNOT BE SUPPOSED to include them in the Prayer*". [Necessity of an Alteration p. 123. 124.] Own but his Knowledge, Industry, Honesty, and perfect Freedom from all worldly *Motives*, [which no one can question] when he wrote this; and then, you and I must join Issue, That This Clause is No Prayer for the Faithful Departed, in the good Sense of our *English Language*.

§ CXXI. YOU Compose a Form of Thanksgiving and Prayer with relation to the Saints departed; The Petitionary Part you put thus "*Beseeching thee to Give us Grace SO to follow their good Examples THAT this Life ended, or after we are departed hence in the True Faith of thy Holy Name, as they have done before us, Both We AND they in the Event may be made Partakers of the Glorious Resurrection in the Life everlasting, or may have our perfect Consummation and Bliss both in Body and Soul*".

Then you Conclude This "*to be very Good Sense*", That there's no Difference between This and your Prayer in the Communion Office, and that therefore the Church of *England* prays for the Faithful Departed. To all which I return

1st, That your Composition is So far from being "*very Good Sense*", That, It is Non-sense in Divinity, because it makes Our following the good Examples of the Faithful Departed, to be the CONDITION of Their Final Glory and Consummation; for, you here pray for two Things, 1st, a Condition "*Grace SO to follow their good Examples*", 2dly, A Reward to be granted upon that Very CONDITION, namely, "THAT" — "*both we AND they*" — "*may have our Consummation*". This makes the "*Our Consummation*" to be the Reward of us who pray, and of the Departed too, upon the Condition of Our following their good Examples, as is manifest by your "THAT" — "*We AND they*"; The Word THAT referring to Our Performance of the Condition, and also connecting the Condition of the Reward; and the Words "*We AND They*", &c. determinately pointing out the Parties equally pray'd for, to Obtain the Reward upon that Same Condition; Therefore, as your Petition prays for our Consummation upon the Condition of our following the good Examples of the Departed Saints, so it prays for the Departed Saints Consummation, upon the Same Condition of Our following their good Examples; This is just as good Sense, as to make the Consummation of the Saints departed to depend upon the Condition of Our following their good Examples; which puts their final Compleat Happiness upon a miserably precarious and uncertain Foundation, and therefore proves the Nonsense of your Composed Prayer, which contains So great an Absurdity. But,

2dly, The Church of *England's* Clause in her Communion Service, is no Such Nonsensical Prayer, for, she There, in "*Very Good Sense*" prays, So, as that the Condition and the Reward thereof are pray'd for in behalf of the Persons only, who are equally Concern'd in both the One and the Other; who pray for Ability, *i. e.* Grace to perform the Condition, namely, to follow the good Examples of the Saints departed; and who pray that the Reward may be granted them upon *That Condition*; which Prayer is therefore put up only for the Living who are bound down to that Condition, and whose Reward is to be receiv'd upon that Same Condition — This, of the Reward as founded upon That Condition is not at all pray'd for, in behalf of the Faithful departed, by the Church of *England* in That Clause, nor indeed in any other throughout her whole Liturgy; She do's not [as your Private Composure do's] pray God to Give us Grace SO to "*follow*" the Departed Saints

Saints "good Examples THAT" — "both we AND  
 "they" [the Departed] — "may have OUR perfect  
 "Consummation": No, Sir, she has nothing of this in  
 the Least; She do's not thus make Our following their  
 good Examples, to be the Condition of Their Final Hap-  
 piness, and therefore your Compos'd Prayer is altogether  
 Foreign from hers, and no ways proves that she do's at  
 all now pray for the Dead.

§ CXXII. **B**UT you try another Experiment, to prove  
 that the said Clause prays for the Faithful  
 Departed, thus, "*We will suppose*" [say you] "*a Petition*  
*put up for Persons not yet baptiz'd in these Words*" —  
 "*Give them Grace So to be regenerate and grafted into the*  
*Church by Baptism, THAT finally they with the Residue of*  
*thy Church may together partake of thy Everlasting King-*  
*dom*" pag. 59. Upon which Prayer you endeavour to  
 argue against my 21st page in this Manner; "Now this  
 "Petition [say you] prays for a necessary Means and An  
 "End depending upon that Means; and the Words SO  
 "and THA T closely connect the Clauses wherein the  
 "Means and the End are contain'd. But still tho' the For-  
 "mer Clause Containing the Means relates only to the  
 "Persons to be baptiz'd, yet in the Latter Clause the  
 "Residue of God's Church are pray'd for as well as they, be-  
 "cause both the One and the Other want to partake of the E-  
 "verlasting Kingdom. The Application is so Obvious, [say  
 you] "*I need not make it*".

But, In Answer to this

1st, You here Beg One Question which is not granted  
 you, namely, that "*the Residue of God's Church are pray'd*  
*for*" in this Petition; and the Reason why they are not  
 allow'd to be here pray'd for is, because, the Prayer do's  
 not connect them to the Persons to be Baptiz'd, by the  
 Conjunction Copulative AND, so as unavoidably to deter-  
 mine *That Residue* pray'd for in the Petition.

2dly, Another Reason why the Residue of God's Church  
 is not here pray'd for, is, The Great Absurdity which must  
 follow, if it should be allow'd you they are pray'd for. This  
 will be manifest by supposing [but not granting] as you  
 would have it, that the Word WITH in this Petition is  
 Equivalent in every respect to the Word AND; for then,  
 your Petition, relating to Persons to be Baptiz'd, would be  
 the Same as if it stood thus "*Give them GRACE So to be*  
 "REGENERATE, &c. — by BAPTISM THAT"  
 "They

" They AND the *Residue of thy Church* may together Partake of thy Everlasting Kingdom". In which Words 'tis plain, That the *Means or Condition* of Obtaining the End or Reward, viz. to partake of God's Everlasting Kingdom, is, The Baptism of the Persons to be Baptized; This Condition or Means as it indubitably relates to the Persons to be Baptiz'd, So it do's as certainly, in this your desired Manner of Wording, equally relate to the *Residue of God's Church*, by reason of their close Connection by the Word AND to the Persons to be Baptiz'd; And therefore, the Residue of the Church's obtaining a Participation of God's everlasting Kingdom, is by you made to depend on the Condition or Means of the Baptism of the Persons to be Baptiz'd, if your Word WITH, in your Supposed Prayer, should be allow'd [as you wou'd have it] to be Compleatly the Same in Sense as the Word AND; which proves the Absurdity of this your Compos'd Prayer, when taken in the Meaning to which you would apply it; for, 'tis most certain, The Baptism of These Persons in your Compos'd Prayer is no where appointed to be the *Means or Condition* of the Residue's obtaining that Kingdom. But,

3dly, The Church of *England's* Manner of Praying for Persons Baptized, has nothing at all of *This Absurdity* when she mentions "*The Residue of the Church*" in her Prayer for the Baptized Person; which if you had attended to, might have Convinc'd you that in such her Prayer She do's not pray for *That Residue*, but only for the Person baptiz'd, when at the same time She uses the Word WITH; Her Words are,

" SO THAT finally WITH the *Residue of thy Holy Church*, HE MAY BE an Inheritour of thine everlasting Kingdom " \*.

In which Prayer 'tis manifest to a Demonstration, that, tho' the Word WITH is inserted, yet The Residue of the Holy Church is not at all pray'd for, the whole Petition running only in the Singular Number, in behalf of the Baptized Infant, that " HE may be an Inheritour of thine Everlasting Kingdom "; which Compleatly determines the Extent of the Petition, that it takes in no Other Person as pray'd for than the Infant; for, if the Church of *England* had here meant to pray for the *Residue* of the Church and

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\* Ministration of Publick Baptism of Infants. And Ministration of Private Baptism of Children.

and the Infant too, She would have made her Petition "*may be Inheritours*" in the Plural, which She has not done, but in the Singular, "*may be an Inheritour*"; And consequently, the Words "*finally WITH the Residue of thy Holy Church*", import no more, than, that At Last, when *the Residue of thy Church* shall be FINALLY Reward-ed, the Baptized Infant may be Joyn'd to their Blessed Society, and be made an Inheritour of God's Everlasting Kingdom in their Company.

We see further, in this Prayer of the Church of *England*, for the Baptized Infant, that She pays no Regard to your Pretended Reason, That "*the Residue of God's Church are pray'd for*" — "*because they want to partake of the Everlasting Kingdom*"; for, even if they want This, yet, the Church of *England*, omits to take notice of such their Want; She makes not their Want to be any Reason at all why to pray for them in that Prayer; She prays for no other than the Baptized Infant in the Singular Number, that "*HE may be an Inheritour of the Heavenly Kingdom*"; which is only in behalf of the Infant Baptiz'd, without praying for *The Residue of the Church*, Let their Want be suppos'd what and as great as you will;

But after all; This Prayer do's not Speak of any Residue of the Church as in an *Intermediate State of Want*; So far from it, that the *Residue* here mentioned, is No Other than the *Finally* Blessed Residue in the Everlasting Kingdom, which excludes all Want whatsoever; and therefore, they cannot be Said to be here pray'd for, upon the Score of their being in any State of Want, their *final* State only being referr'd to, and the Prayer being made for the Baptized Infant to be United to them in that *Compleatly Happy State*. And all this Shews the full Sense of the Prayer when put up for more Infants than One, That it is only in Behalf of the Baptized Infants, and Not for the Residue of the Church;

Even so, if any Devout Person in his Closet, should use the Prayer for the Church militant, in the Church of *England's* Communion Service, and adapt it to his Private Devotion; when he Comes to the Disputed Clause, he would, with "*very Good Sense*", and according to the Mind of the Church, pray thus

"Beseeching thee to give" me "*Grace SO to follow their good Examples, THAT WITH THEM*" I "*may be a Partaker of thy Heavenly Kingdom*".

'Tis

'Tis notorious, that he wou'd herein, pray only for himself to be a Partaker of the "*Heavenly Kingdom*" in the Blessed Company of the Saints departed, which is all, that with any good Sense, Could be meant by his Praying that "**WITH THEM**"; and this Shews, That 'tis the Person praying who is the Only Person pray'd for in this Petition; and Consequently, that, when more than One Person put up this Prayer, the *Persons praying* [WE may be Partakers] viz. We the Living, are the Only Persons pray'd for, and therefore, not the Faithful Departed in this Petition, which most manifestly refers and has regard to no Other than their Happy State in the Kingdom of Heaven, not at all to any State of Want whatsoever, that you would Suppose them now to be in, the Church of *England* making not the Least Mention of any Such Thing as their Want in this her Prayer.

§ CXXIII. **Y**OU tell me, I affirm This Prayer "*to be Nonsense, as INTERPRETED by the Agreement; the Consequence of which is that the Prayer in the Scottish Liturgy must be Nonsense too*". p. 59.

But, hold Sir, you hurry too fast.

1st, The Prayer of the *Scottish Liturgy* is not the Same as this Prayer, and therefore, your Consequence do's not at all follow;

2dly, Your Agreement has not *interpreted* This Prayer, in any Sense to be a Prayer for the Dead; no, the Agreement is too *Dastardly* to fix upon any Such Interpretation; you and your Party have not had the *Courage* in that Agreement, to determine that you mean the Clause in the Prayer for the Church Militant to be a Prayer for the Dead; as any One may see in the 1st Article of that Agreement, 1732, which is Compos'd So, as to give no *Displeasure* to the *Enemies* of Such Prayer; and therefore you Say nothing to any *Sensible Purpose*, when you talk of This Prayer's being "*interpreted by the Agreement*".

3dly, But your and your Dr. B——'s Interpretation of this Prayer, to be a Prayer for the Dead, I think I have prov'd is interpreting the *Good Sense* of the Church of *England's* Prayer, into *Nonsense*, and an *Inconsistency* with her Publick Acts as in p. 21, 44, 45, &c.

4thly and lastly, your Agreement it self *Anno* 1732, as it stands penn'd and sign'd by you and your Party, I affirm to be *Nonsense*; especially, as it is pretended to be an Adequate Rational Means of Uniting those who hold and insist upon

upon the Necessity of Restoring the Practice of the four Usages, to your Party who in fact refuse So to restore their Practice: And the Reasons I have already given for so affirming, in *The Indispensable Obligation, &c.* I still adhere to.

And now after all your Labour and Toil, to prove a notorious *Untruth*, that the Church of *England* has Prayers for the Dead.

§ CXXIV. I Will lay before the Reader, your *Inconsistent Acknowledgements*, which the Force of Truth extorts from you, and which are in effect your own Confessions, That the Church of *England* has rejected Such Prayers. Thus,

In your 36th Page You own, that you " Cannot discommend the Churches LAYING those Prayers ASIDE in the Review of K. Edward's Liturgy. It must be own'd our Prudent Reformers had Weighty Reasons for proceeding in THIS MANNER ".

In your 37th Page you affirm " THIS Practice was indeed DISCONTINUED, upon Prudential Reasons ".

At your 38th Page you say " It is no such Wonder they presum'd they might LAY 'EM ASIDE ".

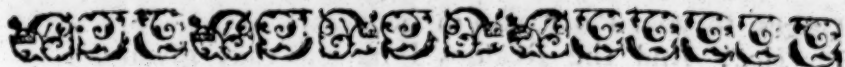
Your 41st Page says, " The Church thought fit at that time to LEAVE OFF Express Offering for them " — — — " and Struck out of the Burial Office those doubtful Expressions which were then by many believ'd to favour Purgatory ".

These are Your Acknowledgments of the FACTS; Your Pretended Reasons why they were done, avail nothing, because they are of no Significancy to abate from the Truth of THOSE FACTS; Here is full Confession, of Laying Those Prayers ASIDE, that they were DISCONTINUED, LEFT OFF, and STRUCK OUT of the Burial Office; This, in Conjunction with what I have produced upon the Subject, abundantly proves that the Church of *England* has rejected Prayers and Offering for the Dead; that She has them not in her Liturgy; and thus you are a VERY EASY ADVERSARY, while you *help to build up*, what you Endeavour to pull down and destroy,

Let us now see your Performance upon

H h

IV. Your



#### IV. *Your Pretended LAWFUL Use of MIXT Wine in the Celebration of the Eucharist.*

§ CXXV. **U**PON this Article I must premise, 1st, That your Principle is, That This Mixture is not necessary, nor any Part of Christ's Institution; as in your first Scheme for a Coalition, a True Copy whereof I have now in my Custody: [But this Error has long ago been refuted by the Excellent Writings of Bishop Collier, Bishop Griffin, Dr. Brett, Mr. Wagstaffe, &c. —] and therefore, Since this is Your Erroneous Notion; Your pretending to prove the "*Lawful Use of mixt Wine*", will involve you in the Difficulty, &c. of endeavouring to prove, that 'tis *Lawful* to add to the Instituted MATTER of the Sacrament, another MATTER which is no Part of the Institution, by your own Principle; for, if the Mixture is no Part of Christ's Institution, as you hold, then, according to you, *Wine alone* is the Instituted Matter of the Eucharistick Cup, and Consequently, Water added thereto, will, by your Principle, be the Addition of an Uninstituted Matter, to the Instituted Matter of the Sacrament; — which to endeavour to prove *Lawful*, is a Novel Attempt in Divinity, and Such, as can be of no Benefit, but rather very detrimental in its Consequences to the Church.

2dly, I must premise, that Your Chief, Mr. H. G. as I have noted before in p. 98. 99. has branded the Practice of the Mixture, [among other Usages,] to be *Schismatical* in the Church, and *Rebellious* in the State; and your said Chief, and your Dr. R. R. have forbidden it as an *unlawful* Thing, as I have Shewn in my 45th Page, and neither the One nor the other has recanted these Censures; So far from it, that they Confirm their Adherence to Those Censures, and that they hold the Mixture to be a Breach of their Church's Law, Since they still refuse and are afraid to *mix openly* in the Presence of the Church. Therefore, your Attempt is to prove *Lawful*, That which your Brethren Term *Unlawful*, and which your *Primus* Stigmatizes with the Odious Characters of *Schism and Rebellion*."

3dly

3dly, That the Church of *England* do's not allow of the Mixture, Her Publick Authentick Acts do fully prove, as I have shewn at large in the Indispensible Obligation, &c.

Notwithstanding all this, You Pretend to Prove [and "*from the Authentick Acts*" of that Church too] that the Practice of the Mixture is not Contrary to "any Thing" contain'd in the Book of Common Prayer", &c.

§ CXXVI. **Y**OUR first Setting forth is with a manifest Fallacy, when in your 60th Page you affirm, that I own a Rule "*in one of*" [the Church of *England's*] "*Homilies, is a good Direction in the Interpretation of the Communion Office*" —

This Rule Dr. *Brett* in his Printed Letter to you, appeals to, as an Interpretation of your Communion Office — I have transcrib'd the Rule at Length in my 59th Page, and there, and in my Pages 60 and 61. I have expos'd the Doctor's Fallacy in appealing to this Rule; and if the Reader will but peruse those three Pages, he will plainly see This your Fallacy also expos'd; That I own not this Rule to interpret as you would have it; and that your Communion Service when brought to the Test by this Rule, is found to be destitute of the four Usages, and therefore of the Mixture which is One of them.

§ CXXVII. **Y**OUR next Fallacy is, reminding us of the Complement paid to the First Liturgy, by "*King Edward's Second Act of Uniformity*" — and of my Owning This Act to be a "*Publick Act*" of the Church of *England*, page 61.

But I have largely expos'd this Fallacy, and prov'd, that The Compliment you are so much pleas'd with, is *not the Publick Act of that Church*: for which see my 225th, 226th, 227th and 248th Pages.

§ CXXVIII. **Y**OUR telling us of her Book of Homilies quoting a Passage of *Justin Martyr*, wherein Mention is made of the *Mixt Cup*, is another of your Fallacies, sufficiently expos'd in my 218. 219. Pages. To which I further add here, that if this Passage's mentioning the *mixt Cup*, were a Proof that the Church of *England* retains the Practice of the Mixture, the Same Passage speaks of the Primitive Assemblies that they did "*Rise All together and Offer Prayers*" — which shews their Custom of Standing at their Prayers; and this, for the

Same Reason, would prove, that the Church of *England* now has the *Same Custom*, tho' 'tis manifest to every One who knows her, that She has No Such Custom in her Publick Assemblies: And therefore, her mentioning these Things in her Quotation, is no Argument that She retains them in *her Practice*.

§ CXXIX. **Y**OU Say the Church of *England* holds "the Lawfulness of Mixt Wine, p. 66.

But this is only said by you and not prov'd; you have not produced, and indeed you Cannot produce any Publick Act of hers to prove this.

§ CXXX. **Y**OUR Fallacy upon the Present Rubrick, p. 66. is fully Laid Open, in my pages 17th to 20th.

§ CXXXI. **A**ND your Assertion of the "Phrase "FRUIT OF THE VINE"s being understood of either mixt or pure Wine, "because there is no Order for mixing in the Gospels", is a Falſity, which has been abundantly detected in the Course of the Controversy, and particularly by your Friend Mr. T. W. in his Dispute with Dr. Drake.

§ CXXXII. **Y**OU appeal to "The Opinions of the "Greatest Men" [as you call them] "in the Church of England, to shew she never intended to prohibit the Mixture" p. 69. and yet about 11 Lines lower, you own [what I assert]. That "they are not the Church of "England". Therefore, here is nothing prov'd from the Publick Acts of That Church.

§ CXXXIII. **U**PON the XIVth of the Canons of 1603, which notoriously prohibits any Thing to be added to the MATTER of the Sacrament, you most unaccountably undertake, "it is highly reasonable to affirm, the Additions they design'd to forbid were such as were forbidden by the Primitive Church and NO OTHER; such as were made by Hereticks of Old, as the putting OIL among the Bread, and offering CHEESE with it and the Like, which are justly to be condemn'd as manifest Corruptions and Deviations from the Institution. But this" [you say] "can't be said of putting Water to the Wine".

But

But, pray Sir, what Publick Act of the Church of *England* have you got for her Thus Limiting the Canon; where do's She talk as you do, of Oil and Cheese? You have no Act of hers to support this your *Partiality*. And therefore, If Water mixt with the Wine is [according to you and your Party] *no Part of Christ's Institution*; Then, Water, if mix'd with the Wine, is an Addition to the Sacrament, as much as *Oil* is, among the Bread, and therefore as much forbidden by this Canon, as *Oil and Cheese* are, it being as manifest a Corruption and Deviation from the Institution as they are, if (according to you) Water is no Part of Our Saviour's Institution. And That the Church of *England*, by this Canon, in Conjunction with her other publick Acts prohibits the Addition of Water, I have sufficiently prov'd already in pages 96. 97.

Her Present Constitution is, the Rejection of the old *Water Rubrick*; The Prohibition of any *Other Rite* than what's in her Common Prayer Book; The *Rite* in that Book is no Other than of *Wine*, instead of *Wine and Water*; Her Catechism teaches no other Than *Wine* to be the Instituted Matter of the Sacramental Cup; [your Dr. B—— with other impartial Searchers after Truth, among whom, your Friend the Author of the Necessity of An Alteration] convinc'd of this, Order'd the Addition of *Water* to be made in that Catechism, in these Words “*Bread and Wine MIX'D WITH WATER, which the Lord hath Command- ed to be received*”; instead of the Church of *England's* Words “*Bread and Wine which the Lord, &c.*”; which shews, They found in the Catechistick Doctrine of the Church of *England*, that no other Than *WINE* is acknowledg'd by that Church to be the Matter of the Sacramental Cup; Her Canons own No other Than *Wine*; She has not so much as One Publick Act that admits of any *Other Matter* to be added to the Wine; and therefore, her Canons of 1603, and all other her Publick Acts reject the Mixture of Wine and Water.

§ CXXXIV. **T**HIS Fact pinches so hard, that you and your Dr. Brett, betake your selves to the Wretched Quibble, That *Wine* mixt with Water is *Wine* still, and therefore, when the now Church of *England* Speaks of Wine, she may rightly be understood to Speak of *Wine* mix'd with *Water*; this you frequently recur to: But The Same Church's Facts as above, Betray the  
the

the miserable Falschood of This New Invention relating to her; for, Her now Rubrick of *Wine*, is with the REJECTION of the Old WATER Rubrick, and therefore is of *Wine* with the Rejection of *Water*; So that, Her Fact reduces your new Invention concerning her, into *Nonsense*; For, you thereby make her to allow of *Wine mix'd with Water*, but yet with her Rejection of the *Water*; allow at the same time what She rejects; which is palpable *Nonsense*, I am sure She do's not allow to be in any of her Laws. And therefore, her Constitution now in Fact *rejecting Water*, when her Rubrick enjoins *Wine*, cannot be justly understood of *Wine mix'd with Water*; her Rubrical Language is of *Wine*, [not *Wine and Water*]; *Water* added thereto, is Consequently in her present Language MORE than the *Wine* in that Rubrick; So that, your Quibble of *Wine mix'd with Water*, is *Wine Still*, finds no Place in her Constitution, because, 'tis not The *Wine* She enjoins, 'tis more than *Wine*, 'tis the Addition of another Matter to that *Wine*; 'Tis not therefore *Her Wine*, any more than *Wine mix'd with Beer, Mum, Cyder, Mead*, or any other drinkable Liquor would be; all which Mixtures are Undoubtedly *drinkable*, but would not therefore be the *Wine* enjoind by the Church: Nay in the Honest Common Acceptation of our *English* Word WINE, You your Self would not allow Such Mixtures of *Wine and Water, Wine and Beer, Wine and Mum, &c.* to be *Wine*; if in purchasing WINE a Merchant should put upon you such Mixtures instead of *Wine*, it would provoke your Indignation to a very high degree, if Such a Cheat upon Your Reproof of him, should endeavour to Sham you off with your Own Quibble, by saying, Sir, You must own That *Wine mix'd with Water, &c.* is *Wine*; therefore, when you order'd *Wine*, you order'd *Mixt Wine*, and So I have justly serv'd you as you order'd.

§ CXXXV. **Y**OU Own the Church of *England's* " *Pro-*  
" *sent Rubrick to be UNLIKE the Old*  
" *One, because the One HAS, and the Other HAS NOT, an*  
" *Order for administering in MIX'D WINE ALONE* ".  
This you acknowledge in so many Words at p. 67.

But, how came you to say the OLD Rubrick HAS an Order for "*Mix'd Wine alone*"? Where did you find the Word, ALONE? 'Tis not in the Old Rubrick. You may Very justly Support the Addition of this Word here, by telling me, the Nature of a *Rubrick* is, that 'tis made

to be Obey'd in the Very Letter thereof, without any Addition thereto, or Diminution therefrom, when a Church has no Law to add to it or take from it. The Letter of that old Rubrick was "*Wine*" — "*putting thereto a little Pure and Clean WATER*"; and therefore, you rightly say "*Mix'd Wine alone*": Even so, for the Very Same Reason, Her present Rubrick is **WINE ALONE**; because, 'tis **WINE** in the Very Letter of the Rubrick, and the Church now has no Law to make any Addition thereto, but indeed the Very Contrary, Having thrown out the Water Rubrick, and forbidding any Addition; as her Laws before referr'd to, do demonstrate, and therefore, 'tis **WINE ALONE**; Wine without any Addition of Water. Your Doctor Brett [as an honest Historian] has Confirm'd the Truth of This, by assuring us, that *Calvin* and his Followers began the Practice of *Excluding Water* from the Eucharistick Cup "*at Geneva, from whence* [says the Doctor] *it was brought hither by BUCER, MARTYR, FAGIUS, and their Partizans, by whose Interest the WATER was also EXCLUDED from the Sacramental Cup in the ENGLISH LITURGY*" [Dissertation p. 89.] And therefore as you own "*her present Rubrick to be UNLIKE the Old One*", So their **UNLIKENESS** is as Great and Notorious, as is **WATER** and **NO WATER**; and therefore, No Argument can be drawn from the Water in the old Rubrick, to prove that Water is contain'd and meant in Her present New Rubrick, as you Vainly pretend it may, in the Same Page.

§ CXXXVI. **T**O Support Your Agreement for a *Private Mixture*, you say, it "*Can't be Concluded*" that Our Lord's "*Disciples saw him*" mix; pag. 71.

Ist, This false Notion puts you upon the *Partiality* of ascribing of the Son of God, Wisdom [in *Prover. ix.*] that "*She first mingled Privately, and then Sent Out, &c.*" when, the Truth is, there is not One Word in all the Text, nor any the Least Intimation that she "*first mingled PRIVATELY*"; nay, the very Contrary is Signified in the Text, for, the *Offering Her Sacrifice and mingling her Wine* are mention'd together, as done by her at the Same time, which have no Aspect of Private Facts, but rather of being done in Company, the Company of her Maidens whom She sent forth, to publish this, and to Invite others to the Participation thereof. The Text notoriously demonstrates, that Wisdom, whether by her own Voice, or by that of her Maidens

Maidens whom She sent forth, publishes and proclaims to the Invited "*The Wine which I have mingled*" Prov. ix. 5. which is infallibly making *known to them*, the Mixture: The Invited might safely believe and rely on the *Veracity* of this Infallible Voice of the Son of God: 'This is Sufficient to obviate and prevent all Doubt and Scruple of the Reality of the Mixture's being made by him. But nothing like this *Security* can we have, from the Mouths of *Declar'd Enemies of the Mixture*, who promise no more than a *Private Mixture for the future*, and by Frailty, or bad Principle may forget, or purposely neglect to keep such Promise: which makes it necessary still to insist upon their *mixing openly*, to Secure us of the *Truth and Reality* of the Mixture, as the Wisdom of The Father Secur'd the *Invited* in the Book of *Proverbs*.

2dly, It is Argued in my 41st and 42d Pages, that the Apostles were "*Witnesses of ALL THINGS \* which*" Christ "*did both in the Land of the Jews and in Jerusalem*" Acts x. 39. Then Certainly "they were Witnesses of his *Mixing*". This you oppose by referring us to the Context, viz. "*That he went about doing good and healing all that were oppress'd with the Devil*". So then " [say you] "his *Miracles* were the Things of which they were *Witnesses*, and this Text is Just as much to the Purpose, as, "*Abraham Begat Isaac*".

But Sir, lay your Hand upon your Heart, and consider, whether The ALL THINGS in the Text, can with any Truth be restrain'd to Our Lord's *Miracles*; and whether in this manner of Opposition, you do not deprive the Apostles of the Glory of their being chosen by Our Lord, to be His Witnesses of other his Facts relating to his Ministry, besides his Miracles? The whole Tenour of the four Gospels demonstrates, that they were so, 'Tis needless to enumerate all the other Particulars, of which they are there related to be his Witnesses, every common Reader can do this, and Consequently, can see the great *Partiality* in such a way of Opposing; For, do not "*All Things*" which Christ did, mean more than his Miracles? Had you but sufficiently regarded the Context produced by your Self, you must, *even there* have found more than his *Miracles* viz. His going about "*DOING GOOD*", which takes in his *Teaching* and *Instructing* with all other Parts of

of his Ministry, for which he was sent by his Father, and to which They were Witnesses. Particularly, were not the Apostles Witnesses of his Instituting the *Sacrament of his Body and Blood*? Is not this One of the Instances of his "*Doing Good*"? And therefore One of the "*All Things*" of which the Apostles were Witnesses? Did he not Commit this Sacrament to their Trust, to teach the Practice of it to all future Ages, till his Second Coming; 1 Cor. xi. 26? Can it then [with any good Sense] be supposed, that Our Lord hid from them, the *Materials* of this Sacrament, when they were to Teach the World what Those *Materials* were? No Certainly. St. *Matthew*, One of the Apostles assures us, The Matter of the Sacramental Cup was *The Fruit of the Vine*". Chap. xxvi. 29. He was One of our Lord's Chosen Witnesses, was present at the Institution with the rest of the Apostles; He gives us his Testimony; therefore he knew the Ingredients of the Cup, and must be a Witness, of our Lord's taking, Blessing, &c. Those Ingredients, and Consequently of our Saviour's Mixing the *Wine and Water*, which in the *Jewish* Language was Signified by the *Fruit of the Vine*, as has been fully prov'd by your Friend Mr. *T.W.* and the Catholick Church Testifies that Our Lord's Cup was of That Mixture.

3dly, But, you pretend, of "*The Ancient Liturgies which assert Our Saviour mix'd, they don't say he did it publicly*". p. 71.

This is another of your Blinds; As if their not naming the Word PUBLICKLY, was an Argument, that they have not other Words, which necessarily infer Our Lord mix'd in the Presence of his Apostles: But, the Words themselves of those Liturgies, plainly expose This Fallacy, and the Vanity of endeavouring to Argue upon it. Doctor *Brett's* Collection of Liturgies, and other the Liturgies of the Catholick Church, sufficiently discover it, Thus:

The *Clementine* Liturgy addressing to God in the most Solemn Act of Devotion, says of Christ "*Having MINGLED the Cup with Wine and Water and Blessed it, &c.*" p. 9. of that Collection. This Testifies, that Christ himself mix'd. The Same, and the very Time when too in

St. *James's* Liturgy "*Likewise AFTER Supper HE took the Cup and MIXED it with Wine and Water*". p. 16. The Same in

St. *Mark's* Liturgy "*HE took the Cup AFTER Supper,*  
I i "and

" and MIXING it with *Wine and Water*". p. 36. His Mixing also in

St. Basil's " *In like manner taking, MIXING, &c. the Cup of the Fruit of the Vine*". p. 61. The Same, and the Time when in

St. Basil's *Alexandrian Liturgy* " *Likewise the Cup AFTER SUPPER : and having MIXED it with Wine and Water*". p. 73. Again, His Mixing, in

The *Ethiopian Liturgy* " *Thou hast mixed*". p. 86. The Same in

Nestorius's *Liturgy* " *In like manner he MIXED the Cup with Wine and Water*". p. 95. The Same, and punctual Time, in

Sewerus's *Liturgy* " *AFTER SUPPER he took the Cup and MIXING it with Wine and Water*". p. 104.

Thus far in Dr. Brett's Collection ; Eight Liturgies assert That Christ mix'd ; and Four of them expressly point out the Time, viz. " *after Supper*".

In Renaudotius's Collection of Liturgies, Vol. Ist from p. 15 to p. 155 ; And Vol. IId from p. 31. to p. 552, We have Thirty-Six Liturgies more, which Expressly assert that Our Lord mix'd the Cup — Twenty of These, in His Collection, Shew us the very Time when he mix'd " *AFTER SUPPER*" : Add these to Dr. Brett's, and we have Forty Four Liturgies devoutly expressing the Faith of the Church, that Our Blessed Saviour MIX'D the Eucharistick Cup ; and Twenty four of them, determine the Time when he did so, viz. " *AFTER SUPPER*" ; This Time of his Mixing, demonstrates, that it was in the Presence of his Faithful Apostles with whom he Eat the Paschal Supper ; for 'tis Ridiculously absurd to say, that he then departed from them to make a PRIVATE MIXTURE ; or, that he broke up the Congregation of his Apostles, and discharg'd them from his Presence till he should *privately mix*, after Supper ; either of these, would be extremely absurd to affirm ; and therefore, these Apostles being present with him, *after Supper*, and he *then* mixing the Cup, 'Tis manifest they his Congregation were Witnesses of his making the Mixture : And Consequently " *The Ancient Liturgies which assert our Saviour mix'd*", and that he did so " *AFTER SUPPER*", do say as much, as if they had said " *That he did it PUBLICKLY*", because, they say he did it, at such a Remarkable Time, as that was, when, according to the Infallible Truth of the Holy Gospels, his Apostles, the Witnesses of " *ALL THINGS that he did*" —

" *in Jerusalem* ", were most certainly present with him, and therefore he did it *Publickly*, even according to those Liturgies :

He Commanded his Apostles [1 Cor. xi. 25] " THIS DO " YE "; which Oblig'd them and their Successors to mix, so as he had done, that their Congregations might also know it, which most Certainly Condemns Your Promise of no other than a *Private Mixture* ; Private to be hid from the Congregation ; Private that the *Enemies* of the Mixture may not be displeased ; and this Promise made by the *Known Enemies of the Mixture*, who have endeavour'd to hinder and root out its Practice ; who have express'd no Repentance for this Their Endeavour ; and who still refuse to give any Sign of Such Repentance by an *Open Mixture* in the Presence of the Church ; which renders their Very Promise it self *Suspicious*, and much more their Fulfilling of it ; and makes their Breach thereof (if through Forgetfulness, or something worse, it should ever happen) to be without Remedy or any Means of Amendment, for Want of Discovery.

§ CXXXVII. **T**O Support This Dark [Equivalent to no Security for any] Mixture, you would draw in St. *Justin Martyr* ; at p. 72.

But in his Days, there were no such Promis'd *Private Mixtures*, By Catholick Christians acquiesc'd in, and indulg'd to the *Known, declar'd, impenitent Enemies of the Mixture*, as in your *Clandestine Agreement*.

Dr. Brett has long Since shewn, that this Passage, join'd to the Context of St. *Justin* [omitted by you] is an Argument, That the Mixture was Then *Openly made* ; as may be seen in his *Post-Script to the Necessary Use of Tradition* at p. 176. and in his *Dissertation* p. 98. 99. And the Doctor when Treating with your Party, Commendably withstood their Proposal for a *Private Mixture*, for This, among other good Reasons [as in my 41st Page] " *Because we learn* [says he] " *from JUSTIN MARTYR, and the Antient Liturgies, That it was always mix'd OPENLY* ". This Witness is True ! his Then *Honesty, Diligence, and good Capacity*, for the Discovery and Manifestation of This Truth, being unquestionable. And therefore, Sir, upon all these Considerations, — *Justin Martyr* is no Advocate for your *Clandestine Agreement for a Private Mixture*.

§ CXXXVIII. **Y**ET you run on, and “ infer, There  
 “ was neither a Rubrick for the Mix-  
 “ ture, ordering it to be done Publicly, nor MENTION  
 “ MADE OF IT WHEN THE INSTITUTION WAS  
 “ RECITED IN THE LITURGIES OF THOSE  
 “ TIMES”. at your p. 72.

1st, Your Assertion mark'd with Capitals I have refuted in the 3d Article of my § CXXXVI. wherein I have prov'd against you, that Mention is made of Our Lord's *Publick Mixture*, in the Antient Liturgies. But as for there being “ No Rubrick”, &c.

2dly, *All the Ecclesiastical Laws* of the Eastern Churches prescribe the Mixing of Water with the Wine, as *Renaudotius* assures us, Vol. I. of his Collection of the Oriental Liturgies, pag. 194. So do the Laws of the Western Church too, as is manifest in the *Missale Romanum*; The Laws of the 3d Council of *Carthage*, Can. 24; Of the Council of *Braga* Can. 1; of the Council of *Auxerre*, Can. 8. and of the *Trullan* Council, Can. 32. Appoint the Same; and this Last Ordains the Bishop or Priest who do's not mix, to be depos'd, as One who imperfectly represents the *Mystery*, and an *Innovator* upon that which was DELIVER'D. Here are Laws of the Universal Church of Christ; Laws are made to be obey'd, and to detect the Delinquents who refuse Obedience; they therefore infer Room for informing against the Offenders, and therefore, that the Facts of Mixing or not Mixing were not such as your *Private Mixture*, against the Omision whereof there is no Room to inform; and Consequently, these Laws infer the Open Manifestation of their mixing the Cup. And what are these Laws else but Rubricks? Their Being in or out of the Liturgies themselves, is the Same Thing, They are Rubricks still, so long as they are Orders, or Rules appointing the Mixture. But

3dly, Many of the Liturgies themselves have also Express Rubricks enjoining the Mixture; For, the Same Author Describes particularly the Rubricks, which appoint the *Rites* and *Words* to be used by the Priest: Thus,

“ \* *He takes the Cup and says, I will receive the Cup of*  
 “ *Salvation, I will call upon the Name of the Lord, and*  
 “ *I will pay my Vows unto the Lord*”.

“ *He*

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\* See *Ordo Communis Liturgia*. Vol. II. p. 3. 4.

" *He Pours Wine into the Cup and says, Also this Wine*  
 " which is a Type of the Blood, which flow'd for us, out  
 " of the Side of thy beloved Son Jesus Christ our Lord, I  
 " pour into this Cup, the Cup of Salvation, in the Name  
 " of the Father, and of the Son, and of the Holy Ghost,  
 " Amen".

" *He mixes a little Water with the Wine and says, Like-*  
 " wise This Water which is a Type of That Water,  
 " which flow'd for us, out of the Side of thy Beloved Son  
 " Jesus Christ our Lord, I mix in this Cup, the Cup of  
 " Salvation, In the Name of the Father, and of the Son,  
 " and of the Holy Ghost, Amen".

This is done in the Presence of the *People*; for, the Rubrics a little before, shew that the Priest is at the Altar, and that There he Turns to the *People*, and says to 'em  
 " *Pray ye to the Lord for me*". p. 2.

So, in Another General Order before the Canon \* The Priest, " *When He mixes the Wine and Water in the Cup,*  
 " says, O Lord, Unite this Water with this Wine, as thy  
 " Divinity is United to the Humanity". This The Priest do's also at the Altar, and therefore in the Presence of the *People*.

Your Dr. Brett also, in his Collection of Liturgies at p. 42. refers us to The Rubrick in St. Chrysostom's Liturgy Thus " *After the Bread and Cup have been placed upon the*  
 " *Altar, Into which Cup the Deacon had poured Wine*  
 " *and Water*", &c. But in Goar's Euchologium at Page 61. That Rubrick before the Canon Stands Thus.

" *And the Deacon pours Wine and Water together into the*  
 " *Holy Cup,* after having first said to the Priest, Sir, Bless".

Thus much for the Express Rubricks of the Eastern Churches. And As for the Western, all the Christian World knows Her Rubrick for the Mixture† is " *The*  
 " *Deacon Serves WINE, The Sub-deacon WATER in the*  
 " *Cup*": [This is done Publickly in the Sight of the Congregation] And the Priest " *Blesses † the Water to be mix'd*  
 " *in the Cup, saying*",

" O God, who didst wonderfully Create the Dignity of  
 " Humane Nature, and more wonderfully Reform and Restore it: Grant us, by the Mystery of This Water and  
 " Wine, to be Partakers of his Divinity, who Conde-  
 scended

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\* See *Alius Ordo Generalis Liturgia*. Vol. II. p. 12.

† *Ordo Missae*.

"scended to partake of our Humanity, Jesus Christ Thy  
 "Son Our Lord: who with Thee and the Holy Ghost  
 "liveth and reigneth ever One God, World without End  
 "Amen".

Thus we have Laws and manifest Rubricks of the Catholick Church, Eastern and Western, to mix the Cup Publickly.

4thly, The ministring Priest every Time of his officiating, being bound to utter before God in the most Solemn manner, his Faith, professing that the Son of God *himself mix'd the Cup*, as in the Numerous Eastern Liturgies re-offerr'd to in my § CXXXVI, lays a Stronger Obligation upon the Priest to make sure that the Mixture is made, than *Any meer Ecclesiastical Rubrick* can do; because, it constantly reminds him to do as Christ did, which constant Remembrance, is not so likely to be kept up by a meer Rubrick, which he may chance not always to Read when he officiates: So Likewise, The many Eastern Liturgies Over and above this, in the Daily Prayers of Invocation of the Holy Ghost, not Terming the Contents of the Cup by the Name of WINE, but "*Mistum quod est in hoc Calice*" "*The MIXT*" Wine "*which is in this Cup*", as *Renandotius* [Vol. I. p. 194.] assures us, and as I find Expressly, in One and Twenty of Those Liturgies in his Vol. II. from pag. 33. to pag. 534; To which Prayer of Invocation [Take notice Sir,] The PEOPLE Answer Amen, which abundantly proves they are Witnesses, The Officiating Priest declares before God that the Contents of the Sacred Cup are *Wine and Water mix'd*; I say, This Constantly repeated by the Priest, in *so Serious and Solemn an Address to God*, is a most Cogent Enforcement of his Duty upon his Conscience, to take care of the *Certainty* of the Mixture, that he may not *Lie to the Holy Ghost*; and 'tis a *Sacred Declaration, in the Presence of God*, made to the People, that The mixture of Wine and Water is really in the Cup: All these Things together taken, and duly weigh'd and consider'd, do abundantly frustrate every Inference you would draw in favour of your *Unexampl'd, Novel, never, before now, heard of, Whim*, of Admitting as *sufficient*, The Promise of ENEMIES of the Mixture, that they will but *Privately Mix*; Enemies who have industriously exerted their Power to root out the Practice; whose affected *Clandestine Promise* to make no Other than a *Private Mixture*, is but *personal*, extends not to *future Posterity*, is no Ecclesiastical Law, or Rubrick, to Oblige the Conscience of any other Administrators

strators to mix ; whose Church to whom they belong has no Such *Law* or *Rubrick* ; whose *Liturgy* has not the Least *Profession* of the Administrator's Acknowledgment that Christ himself did mix, nor any, so much as but *implied*, much less *Express Prayer* to God, declaring Sacredly to him and his People that the Mixture is in the Cup ; And Lastly, in whose Church therefore, there is not the Least Parallel, to the *Tradition, Doctrine, Laws, Rubricks, and Liturgick Devotions* of the Primitive and Universal Church, relating to, and securing the Practice of the Mixture : Consequently, your Clandestine Agreement about *such a Circumstantiated* Promise of no more than *Privately to mix*, is no SECURITY to the Church, that the Mixture is now at any time, or shall be hereafter, at all made, and therefore ought to be rejected, as a modern dangerous Invention, which has not one Example to support it in the Catholick Church of Christ.

§ CXXXIX. **T**O render this Crude Novelty something more Palatable, you tell us of your Clandestine Agreement “ *It is not meant, that such who in a modest and peaceable manner desire it, shall be hinder'd from seeing the Water put into the Cup and other Vessels, before Divine Service begins*”. p. 73.

But, Sir, This gives no *Security* to the whole Congregation : Nor do's it Secure against the Priest's Neglect, when no such modest Person desires to see it. The Great and *Indispensible Necessity* of Openly mixing is now *Strongly enforced* by your Party's zealous *Oppositions* lately made against it ; by their teaching the People 'tis *Popery* ; by your People's prophane *ridiculing* it in their Common Conversation ; and also by your Own affirming it, to be *No Part of Christ's Institution*. These Unchristian Affronts upon this Holy Mystery, demand and require it as matter of *Duty*, that some Publick *Amends* should be made to it's Religious *Dignity* and *Honour*, and to the Support thereof in the Church to *future Posterity* ; which, Since your Party will not preach up The “ *NECESSITY* ” of its Practice, cannot now be done, but by their *Openly mixing* at least, to Cure, in some measure, their misinform'd People, and to prevent all Suspensions, which otherwise may be entertain'd, of their own *Continued Enmity*, and Consequently of their *RELAPSE into the Total Neglect* of it.

§ CXL.

§ CXL. **B**EFORE I conclude This Article, I must turn back to a preceding Part of your Appendix, where you Open to us Such a Scene, as demonstrates how inconsistent you are, in your Notions of the Eucharistick Cup : for there we find

No. 1. Your Endeavour to prove the Mixture " *was used in the Time of the Apostles* " and by the " *Very Apostles themselves* " p. 62, 63, 64

No. 2. That it " *Spread it self over the whole Christian World* " — " **VERY SOON** after the Apostles, p. 64.

No. 3. Your Strong Demand " *from whom cou'd the Apostles derive this Practice but from CHRIST HIMSELF, whose GREAT EXAMPLE they were CAREFUL TO FOLLOW* " p. 64.

No. 4. Your declared Thoughts " *That whoever Rastly maintains the Use of the mixt Wine to be a Depraving of the Eucharist, and the Primitive and Apostolical Fathers to have sinn'd in using it, INTERNALLY Cuts himself off from the Catholick and Apostolick Church, and thereby greatly endangers his Salvation; however EXTERNALLY he may Communicate with any part of the Present Church* ", page 65 ; And yet,

No. 5. Your Assertion in the same Page concerning Our Blessed Saviour himself, that This Practice was " *not ENJOIN'D by him as an Essential Part of the Institution, because not EXPRESSLY mention'd in Scripture* ". All this, taken in Conjunction with

No. 6. Your Assertion in your 71st Page, That " *it Can't be Concluded, That his Disciples saw him do it* ", with

No. 7. Your Attempt to prove, p. 71, 72. that they were not Witnesses of his Mixing ; and

No. 8. Lastly, Your Known Declaration ; That you " *Believe the Mixture to be in its Own Nature Indifferent, and not at all necessary, or ANY PART OF OUR SAVIOUR'S INSTITUTION* ", as your first Scheme for a Coalition, whereof I have an Exact Copy, has fully made appear.

All these together taken, do manifestly discover in you, a Strange Odd Medley Composition of Truth and Error about the Same Religious Practice, with Such an Unaccountable Promptitude to judge Men in the Deplorable State of a Spiritual Anathema, an Internal Separation from the Catholick and Apostolick Church, as pushes you at

at unawares to declare Men Thus Excommunicate, for acting up to the full natural Consequences of your Own Darling Principles — For, when we range and set These Things together in their proper Order, we have here, in the Principal Article of The *Material Substance* of a Sacrament;

Christ himself gives to his Apostles His EXAMPLE of mixing the Sacramental Cup; for, they “*derive this Practice from him*”; His *Great Example* they were CAREFUL to follow No 3 This is a Glorious Truth; And, Tho’ EXAMPLE is a Fact Evident to the Senses of Those unto whom it is *immediately* deriv’d, yet notwithstanding, on the other hand “*It cannot be Concluded, that his Disciples saw him do it*” No. 6. They were not Witnesses of it No. 7. A Wretched Error in Opposition to that Glorious Truth — Again,

“*The Apostles derive this Practice*” — “*from CHRIST HIMSELF whose GREAT EXAMPLE they were CAREFUL to follow*”; No 3: It “*was used in the time of the Apostles*” — and by the “*Very Apostles themselves*”; No 1: It “*spread it self over the WHOLE CHRISTIAN World*” — “*Very soon after the Apostles*”; No 2: Which being true, are flagrant Proofs of the Necessity of it as an Institution of Christ, it being absurd, and no ways agreeable with Piety to affirm, that in So high an Instance, as is the Very MATTER of a Christian Sacrament, The Apostles themselves would be “*Careful*” to Innovate, and that the *Whole Christian World Very Soon after* them, would practice the Innovation, by the Addition of any other Substance, than what was Instituted by our Lord himself

Christ’s *Great Example* of *Taking Bread* and saying DO THIS, prove his Divine Institution of the Bread; His *Great Example* Also of making the Mixture, [which you affirm by your strong Interrogation No 3.] and his Saying “*This Do ye*”, do Likewise prove his Divine Institution of the Mixture; The Apostles being “*Careful*” to follow “*His Great Example*” in this Practice, was their Care to Obey His Institution, and its being Spread “*over the whole Christian World*” — “*Very soon after the Apostles*”, infers the Same; and all this demonstrates Its Necessity: These are the Just Consequences of The Truths you endeavour to Support in No. 1. 2. 3. aforementioned; but yet we find you can Hold the direct Contrary Errors, That “*the Mixture is NOT AT ALL necessary, or ANY*”

"PART of *Our Saviour's INSTITUTION*", as in No. 8. That it was "*not enjoin'd by him as an Essential Part of the Institution, because not EXPRESSLY mention'd in Scripture*"; No. 5. What! The "*Great Example*" of Christ himself "*not Necessary*" in the Important Article of the MATTER of the Sacramental Cup? The *Great Example* of Christ himself no Part of *Our Saviour's Institution*, tho' deriv'd to the Apostles from him? Let not such teaching be heard in the Christian Church, lest we Sink into the Dark Abyss of *Quakerism* it self!

But you'd have it "*Not enjoin'd by him as an Essential Part of the Institution, because NOT EXPRESSLY mention'd in Scripture*" No. 5. Egregious, What, are all the *Necessary Practices* of Christianity EXPRESSLY mention'd in Scripture? Is nothing in our most Holy Religion *Necessary* to us, but what is *Expressly* there? Will you stand by this frequently exploded, this Enthusiastical Pretence to Reasoning? Is not *Episcopacy*, Is not *Infant Baptism*, *Necessary* in the Church of Christ, are they Not *Divine Institutions*, tho' they are not "*Expressly mention'd in Scripture*"? It is Sufficient that These Institutions are fully prov'd to be Divine, by just Inferences drawn from the Holy Scripture, as interpreted by the *Consentient Practice* of the Primitive and Universal Church; and So also is the *Divine Institution* of the Eucharistick *mixt Cup*, and Consequently, That It is Our *Indispensible, Our Necessary Duty*, if it were not EXPRESSLY mention'd in Scripture".

Your Assertion that it is "*not Expressly*" there, is another of your Errors, Long Since Obviated by Ancient and modern Expositors: For, Wisdom, the Eternal Son of the Father, EXPRESSLY Invites, and thereby commands us, to "*Drink of the Wine which*" he has "*MINGLED*" [Prov. ix. ] 'Tis Prophetick of the Holy Sacrament of Christ's Body and Blood, and therefore, of the *Matter* of the Eucharistick Cup; This, as well as all other Scripture before pointing at Our Lord, must needs be fulfill'd; and therefore, the Mixture is a necessary *Express Part* of Christ's Institution, and 'tis Necessary for us to Obey this Command by Drinking of the Wine which he has Mingled: Your Oppositions against this Text are all of 'em insignificant, The Holy Primitive Bishop and Martyr St. *Cyprian*, and other Expositors Ancient and modern are against you; and therefore, you are but in an Error, when you affirm the Mixture is not *Expressly* mention'd in Scripture.

And

And now, Sir, as to your Promptitude to Judge men Excommunicate — The Sins you strike at No 4. are the Natural Consequences of your own Notion of the Mixture; For, If your Assertion That the Mixture is “ NOT AT ALL NECESSARY, OR ANY PART OF OUR SACRAMENTS INSTITUTION ” Were True, then tis plain, That *Wine Alone* would have been the whole MATTER of his Instituted Cup, therefore *Water* would have been an Addition of an Uninstituted Matter, to the Instituted Matter of the Cup; this would have been an Innovated “ *depraving of the Eucharist* ”; This must have been a Sin, because, No Man has Authority or Licence to Innovate upon the Instituted MATTER of a Sacrament, either by Subtraction from it, or by adding any uninstituted Matter thereto; this is Evident by the Primitive and Universal Church’s constantly Warding against all such Innovations whatsoever, and therefore, If your “ *Not at all necessary* ”, &c. as above, were True, of the Mixture; The “ *Primitive and Apostolick Fathers* ” would “ *have sinn’d in Using it* ”. These are the miserable but withal the Natural Consequences of your Own Tenet; you esteem the Man Internally Cut off from the Catholic and Apostolick Church, who maintains These Consequences; And thus at Unawares you Censure as Excommunicate, those who Act up to the Natural Consequences of your Own Declared Principles.

To Escape all This Inconsistency, It would better become you, always to bear in mind, and act accordingly; that it was Corrupt Popery that first dared to pronounce the Mixture Not Necessary as the MATTER of the Sacrament; That the Apostles Deriv’d it from the Great Example of Christ himself; That They were Careful to follow this Great Example, That “ *it spread it self over* ” the whole Christian World Primitive and down to this Day, throughout all Ages of the Church; And this, if you proceeded no farther, might Convince you of its Divine Original and Institution, and consequently, that it is Strictly necessary, at all times to be observ’d by us. But, if with an Acknowledgment of some of the Truths relating to This Point, you will hold and profess the Inconsistent and contrary Errors, you must in those Instances be look’d upon as an Object rather of Pity than Esteem; for, we must not blindly give up our Reason and Understanding to the Dark Guidance of Novel Determinations, in Contradiction to the Necessaries of our most Holy Religion; such Determinations being utterly Destitute of any Foundation in

the Holy Scripture, and of any the Least Countenance in the Doctrine and Practice of the Primitive and Universal Church — which are infinitely superior to any Modern Guidance whatsoever.

Let us now take a short View of your Endeavours to Support



V. Your Claim of the *English Constitutional Authority*, to Resolve all “Doubts concerning the Manner how to UN-  
“DERSTAND, do and execute the  
“Things contained in” The Legally  
Establiſh’d Common-Prayer-Book.

§ CXLI. I Have largely ſhew’d in my § XXI from p. 32. to p. 39, and in my § XLIV. p. 113. That you have not any ſuch Constitutional Authority; and farther, that if you had ſuch Authority, yet even this would not Support the Scheme of your Clandefſtine Agreement, as in my p. 34. 35. 36.

Againſt all which, you put the Caſe [ſpoken of in Dr. Barwick’s Life] of a Deſign which was on foot while K. Charles the II<sup>d</sup> was in Exile, “to Continue the Episcop<sup>al</sup> Succeſſion”; That the King conſented thereto, and wiſh’d the “Conſecrations might be ſpeedily made”; That then, if that King “had not been reſtor’d, and not only new Biſhops had “been conſecrated, but alſo the old Ones had been dead; The “Queſtion is” [Say you] “whether ſuch Biſhops would not “have ſucceeded to the ſame Spiritual Rights, Privileges and “Powers, their Predeceſſors enjoy’d before them”. pag. 74. As if this were applicable to your Claim of the English Constitutional Authority: In order therefore to break through and Scatter the falſe Appearance of this but Gilded Cloud,

I anſwer to your Caſe and your Queſtion too,

1<sup>ſt</sup>, That your Caſe is fallaciouſly put, becauſe the great Article thereof, is drop’d and hid from your Reader, For, in Dr. Barwick’s Life, English Edition, at p. 200. 203.

210. 211. 240. 241. 245. 247. 248. And by the Letters in the Appendix thereto, at p. 411. 416. 417. 418. 419. 424. 431. 439. 440. 448. 452. 'Tis manifest beyond Contradiction, That the Design was "to Continue the Episcopal Succession" by FILLING UP the Vacant Sees; they had no other Scheme than That of a Diocesan Episcopacy: This Design was carrying on with the utmost Scrupulosity, to Compleat it so, as that it might, as far as possible, come up to the Very Letter of the English Law, and the Rules of the Catholick Church. This, of Their Design to Fill up the Vacant Sees, by a Diocesan Episcopacy, you pass over in profound Silence, and you well know, That the Case of your Party is not at all parallel thereto! and therefore

2dly, Your Question is nothing to the Point in your Favour; for, whatsoever *English Constitutional "Rights, Privileges and Powers"*, Those Diocesan Bishops might be supposed to have Succeeded to, upon the Account of their Succession to the *Vacant Dioceses*, Your Party Can have no Claim to Those Constitutional Powers, because, you have no Such Diocesan Bishops, as they were design'd to have been; The Constitutional Powers in Truth, belonging to no other, than Diocesan Bishops, by the Laws of the Church and State of *England*.

§ CXLII. **Y**OU Say of the Consecrators of Those Design'd Bishops "Tho' they could not do what they wou'd, yet they were UNDOUBTEDLY BOUND to do what they cou'd in Obedience to the Laws of their Country". "and if they had done this, the Bishops so consecrated by them, had in Common Sense and Reason, tho' not according to the Very Letter of the Law, been as Rightful and Lawful Bishops as themselves". pag. 75. This of being "Undoubtedly Bound to do what they Cou'd", is, in the Sense of the Law, a Very Great Truth — But your "If they had done this, &c." is not a Supposition applicable to your Case, For, Your Party were also "Undoubtedly bound to do what they Cou'd", And have not done so in Several main Instances *within their Power and Capacity*. You know this, in your Own Conscience; Compel me not, by any Passionate Detractions from my Veracity in this Matter, to name all the Particulars: I know them perfectly well and can prove them: And therefore, the Case of your Party is not a Parallel to the Case of Those Design'd Bishops who were to fill up the Vacant Dioceses.

§ CXLIII.

§ CXLIII. **Y**OU kindle excessively, and flame out into Violent Language at your 75th Page, for my having described a *Legal Diocesan Bishop* of the Church of *England* in my 37th and 38th Pages: But That Description will stand your Fire. Spend it not then in Vain, where it can do no Execution. Cool your Self into a Calmer Temper, and then your Reason may chance to see the Just Motives for that Description; and, that it is a Genuin Test, whereby to try of what Kind is the Claim of Those, who assume to Themselves the Prerogatives of a Constitutional Authority, which was never conferred on them.

§ CXLIV. **Y**OU go on for several Pages more, making Suppositions with relation to the aforesaid Design in King *Charles* the II'd's Days, But all your Suppositions, are nothing to the Support of your Case which is not the *English Diocesan Episcopacy* at that Time intended to be Continued, by filling up the Vacant Sees: The Church and State of *England* acknowledge no Other Than Such to be Her *Legal Bishops*; And Since you have not Such among ye, your Claim of Acting by the Laws of That Church and State, has no English Legal Foundation; and therefore, as I have said before in my 39th Page, your "*Acts pretended to be done by Virtue and Authority of the Church and State Laws of England, are utterly null and void, as to any Obligation or Duty to be paid to them*" in PURSUANCE OF THOSE *Laws*". To make your Acts of any Value, you must go upon another Principle; but this Principle, will no more make your Acts to be Legally binding, as done by the Law of the Church and State of *England*, than the Acts of Any other Clergy, whether *Greek, Ethiopian, Muscovite, &c.* residing in these Countries will do: And therefore, your Pretense of Acting upon the Authority of the Clause in the Preface to the Common Prayer Book, which is Part of the *Statute Law of England*, is of no more Legal binding Obligation in the Sense of the *English Law*, than theirs would be, if they should so set themselves up, upon the Same Pretense. And Thus all your Inferences from the Design'd Continuance of *Diocesan Episcopacy* in K. *Charles* the II'd's Days, to your No *Diocesan Episcopacy* in Our Days, are no more than *Private Amusements*, which the Publick Acts of the Church and

and State of *England* do in no degree give Countenance to; and so I leave them as not worthy of any further Consideration.

§ CXLV. **Y**OU take upon you to affirm That "*Three of the Points*" are "*allow'd to be sufficiently in the Liturgy*". p. 80. This is a Direct Falſity if meant, as allow'd by us who preſs the Neceſſity of their Practice: And if not ſo meant, 'tis impertinent, for what have we to do with what Some of your Dear Selves in your *Private Capacity* and *Private Judgment* may allow to be "*Sufficiently in the Liturgy*", when the Church, whoſe the Liturgy is, has by her Publick Acts rejected them out of that Liturgy?

§ CXLVI. **M**Y 35th and 36th Pages prove, that Even the *Engliſh Dioceſan Biſhops* Cannot by Virtue of the Clause in the Preface to the Common Prayer Book, determine the two Extreameſ of a Contradiction in NECESSARY Matters of Religion, and that it would be *abſurd* to imagine them to be ſo impower'd: Your 80th Page Says "*There is no Abſurdity at all in that, if thoſe two Extreameſ are Things INDIFFERENT, as in the preſent Caſe*", where you are ſpeaking of your Power to Order *Mixt Wine*. Now, not to dwell upon the Impertinence of a Man's Talking of *Indifferent Things*, againſt what his Opponent had ſaid of NECESSARY Matters in Religion, which all reaſonable Men will call an Eviſion, and Starting from the Matter in Diſpute: This is Certain, That here you Beg the Queſtion, you know we will not grant, That the mixt Wine is *Indifferent*, The Contrary whereof, namely, That it is NECESSARY, your Friend Mr. T. W. and others have long ſince prov'd againſt you. Your Mr. G. and Dr. R. R. have determin'd againſt the mix'd Wine, as in my p. 35: and your ſaid Mr. G— very Severely as in my p. 98. 99. Theſe two Men Now pretend to determine for the *Mix'd Wine*, in your Clandefſtine Agreement; If they were the Authoriz'd Judges, Theſe Determinations are The Two Extreameſ of a Contradiction upon the Same Neceſſary of Religion; Theſe Two Extreameſ cannot therefore ſtand upon any Authority given by the Clause of the Preface aforeſaid, and therefore your ſaid Mr. G— and Dr. R. R. never had Authority thereby to determine formerly *againſt* and now *for* the Mixture.

§ CXLVII.

## § CXLVII.

**A**T my Pages 56, 57, 58, I have prov'd, by the Statute Law of England, That an Order may be said to proceed Contrary to the Rubricks, which commands more or less than that which is directed by the Rubricks; That is, [in the Language of the Church and State of England, *Primo Eliz. &c.*] "Any other RITE, Ceremony, Order, Form or Manner of Celebrating of the Lord's Supper, Openly or PRIVILY, &c." ——— "than is mentioned and Set forth" viz. in the Book of Common Prayer; [Confirm'd XIV Car. II.] and I have exemplified this in the Case of the Mixture, which by the present Law of the Church and State of England is Contrary to the Rubrick in the Communion Service, which directs no Other Than WINE to be the Matter of the Eucharistick Cup.

Against This you endeavour to Argue, thus at p. 80th, "White and Red Wine are Contraries, but yet I presume" [say you] "'tis no gross Absurdity to order the One or the Other". Truly, Sir, you now say rightly, 'tis no gross Absurdity; for, the Rubrick do's not at all Concern it self with the Colour of the Wine. But you are miserably Out in your Philosophy, when you say "White and Red Wine are CONTRARIES"; for, Undeniable Experiments in Opticks fully prove that COLOUR, is nothing else but Rays of Light \*, Therefore, White and Red are not Contraries, because Light and Light are not Contraries; and then as for Wine, the Juice of the Grape, every Body Knows that Wine and Wine are not Contraries; therefore, "White and Red Wine", Sir, are not Contraries. Thus you are but in the Dark, and Stumble at the Threshold.

You proceed and say "Tho' Mixt and Unmixt, White and Red are CONTRARIES, yet these Several Sorts are Comprehended under the Word WINE, and therefore are not Contrary to the Rubrick, which directs the Priest to set WINE upon the Holy Table", p. 80. 81.

Here you Stumble again with your "White and Red", which I have now done with. But how came you to say that "Mixt and Unmixt" ——— "are CONTRARIES", and then immediately to add, "These Several Sorts are Comprehended under the Word WINE. Where are you got now? Do's your present Rubrical Word WINE, Signify

Two

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\* [See Sir Isaac Newton's Opticks, in his Experiments of Light and Colours.]

Two "CONTRARIES"? You are talking of the Present Church of *England*: Don't palm this upon her; She has not One Publick Act whatsoever that says it; She nowhere Teaches, either by Doctrine or Fact, That her Word WINE Comprehends Your Two CONTRARIES; Her Publick Convocation Act has rejected The "MIXT"; Her Word WINE then, by the Same Convocation Act, do's not comprehend, do's not retain the MIXT, and therefore, You have not her Authority to say, That Her Word *Wine* comprehends your Two Contraries of *Mixt* and *Unmixt*, when She her self rejects the MIXT which is one of your said *Contraries*: Consequently, The MIXT is Contrary to Her Rubrick, because, 'Tis ANOTHER Rite, Ceremony, Order, Form, and Manner — than is in the Common Prayer Book, and 'tis Contrary also to Her Canons which prohibit any Addition to be made to Her MATTER of the Sacraments; all which has been largely prov'd before in these Papers, wherein also your Quibble of *Wine*, and *mix'd Wine's*, being the Same, is expos'd particularly in my Pages 18. 19. 20. 96. 97.

And all Men, who understand *English*, must own, That *Wine* mix'd with Water is a Composition of MORE than WINE, being a Composition of Two Material Substances, *Wine* one Substance, and *Water* another; for, That Two Material Substances united together, are more than any One of Those *Two Substances*, is as Evident a Truth, as That a WHOLE is more than any One of its Parts, than which nothing is more manifest; and this alone detects all your Fallacies, by which you endeavour to prove your Party is authoriz'd by the Church of *England* to Practice the Mixture, when She her self by her Convocation Act, has manifestly thrown it out of her Liturgy, wherein she now enjoins no more than "WINE", instead of her Former *Wine and Water mix'd*.

§ CXLVIII. **T**O Evade the Force of the Argument drawn from the Act of *Uniformity* [*Primo Eliz.* Confirm'd by XIV *Car.* II] which Prohibits Any Other Rite than what is in the Common Prayer Book, and therefore Cuts off all your Pretence to *Church of England Authority*, for making the Mixture; you tell us in your 82 p. "There was no Rubrick in *Q. Elizabeth's* Common Prayer Book for placing Bread and Wine upon the Altar, and yet the Priest was not prohibited doing this, tho' it is more than THE RUBRICK prescribes".

This has been answer'd long ago in my 17th Page, wherein you was told "*The Liturgy*" then "*and all the following Liturgies to the last Review, do necessarily and unavoidably suppose the Bread and Wine to be on the Communion Table*"; which you also own "*is undoubtedly True*": To which I add, that That Liturgy speaking of the Elements as on the Table, is in its own Nature a *Rubrick*, ordering somebody or other to place them there, for they had no self Motion to place themselves there; and Consequently, whosoever plac'd them, whether *Priest or Laick*, it was not *Another Rite* than what was in That Common Prayer Book, and therefore it was not "*more than the Rubrick prescribes*", The Communion Service it self in that Book, being *The Rubrick*, which Speaks of the Elements as there placed, and therefore is a Rule to place them there. Give us such a Rule as this, for your making the Mixture; Shew us that The Church of *England's* present *Liturgy* Speaks of *Wine mix'd with Water*, as on the Holy Table; we shall then acknowledge your Liturgy to be in its own Nature a *Rubrick*, a Rule or Order to mix, and that then you have the Church of *England's* Authority to mix the Wine with Water — but you Cannot shew any such Thing in her Liturgy, or in any other of her Publick Acts; Therefore, to make the Mixture, is *Another Rite* than what is in the Present Book of Common Prayer; 'tis a Breach of her Laws in the Acts of Uniformity; and as such 'tis Contrary to her Rubrick, which is Statute Law.

§ CXLIX. **B**UT this Way of Arguing you infer, condemns "*The whole Clergy of the Church of England*" for Observing the Canons, wherein are Several Things prescrib'd which are "*not order'd in the Rubricks*". p. 83.

This Observation of yours wou'd have been just and right, if those *Canons* also had not been the *Laws of the Very Same Church*: But, The Canons are her Laws made and establish'd in Her Convocation, Anno 1603 — And are still in full Force. I have in Several Passages of these Papers taken it for granted, by all who have any Regard for this Church, that her Laws now in Ure cannot be fairly construed to be *opposite to*, or *inconsistent* with One Another; The Consequence is, that Her Laws in the *Acts of Uniformity* and those in her said *Canons*, both of them now in Ure, are to be taken and held Consistently with One Another; and therefore, Her Prohibition of "*ANY OTHER*"

"*THE RITE, &c.*" than "*is mentioned and set forth*" in the Book of Common Prayer by the Act of Uniformity, must be taken Consistently with the *Rites* mentioned and set forth in her Canons; for, the Same Law which establishes the *Rites* of the *Liturgy*, establishes the *Rites* of the Canons also; and therefore, these Latter are included in the Other: Now, that my Reader may have no Scruple about the Truth of this Assertion, The Law of the Church and State of *England* [Act of Uniformity *Primo Eliz.*] which establishes the *Liturgy*, provides thus also in the Last Section but One

"*The Queen's*" [and therefore the King's] "*Majesty may by the Like Advice of the said Commissioners [viz. Her Commissioners appointed and authorized under the Great Seal of England for Causes Ecclesiastical, before mentioned in the Act] or Metropolitan, ordain and publish such*" **FURTHER CEREMONIES OR RITES**, *as may be most for the Advancement of God's Glory, the Edifying of his Church, and the due Reverence of Christ's Holy Mysteries and Sacraments*".

Therefore, the *further Ceremonies or Rites* in the Canons of 1603, which were so ordain'd and publish'd, are, by this Act of Uniformity, included in the *Rites and Ceremonies* of the Common Prayer Book, being equally the Laws of the Church and State of *England*; Consequently, the Act of Uniformity's Prohibiting *any other Rite* than what is in the Common Prayer Book, is a Prohibition of Any Other Rite than is in that Book and in the Canons which contain the *Further Rites* provided for and authoriz'd to be added thereto, by the Same Law. And therefore, the Clergy of the Church of *England's* Observing the *Rites and Ceremonies* of Those Canons, is not Using *more Rites and Ceremonies*, than are in the Rubrick of the Book of Common Prayer; because, the Act of Uniformity it Self, being [by Statute] Annex'd to that Book, is most Certainly The GRAND RUBRICK thereof; and, the *further Rites and Ceremonies* in the Canons being legally contain'd in That *Grand Rubrick*, are therefore *legally Rites and Ceremonies* in the Common Prayer Book. And Consequently, the Argument drawn from the Act of Uniformity, against your having Authority given you by the Church of *England* to add "*any other Rite, Ceremony, Order, Form, or Manner of Celebrating, &c. Openly or PRIVILY*", stand good; and Your Endeavour to represent that Argument, as a Condemnation of the Clergy of *England* for Observing the Ca-

nons, is either at best your great Mistake, occasion'd by your not regarding the Coherence and Consistency of the *Several Laws* of their Church ; or else 'tis a *fallacious Invention*, to recommend to your heedless Reader, Your False Claim to a Legal Authority, which That Church never Conferr'd on Any among you: I will not determine which of the two it is ; but, be it which it will, it is not worthy of any the Least Regard ; and thus I have done at present with your Pretense to an *English* Constitutional Authority.

§ CL. **Y**OUR Supposition of my Readiness to close upon the first Proposals, wherein your Party "were allow'd to DECLARE for the INDIFFERENCY of all the Points"; runs upon a Great Mistake, I ever look'd upon and disliked the Allowance of Any SUCH DECLARATION, as an *Unprecedented* Thing, never heard of, or any Thing like it, in the Catholick Church ; That it would have been a giving *Countenance* to modern Heterodoxies, and in the Conclusion might be a Means of Exposing those four *necessary Points*, to the Arbitrary Will and Pleasure of the Enemies and Opposers of their Practice, and consequently to be rooted out and buried in Eternal Oblivion by them. If those Proposals had taken Effect, I would have enter'd my Protest in Form against the Allowance of That Declaration, and I would never have departed from the EXPRESS *Ministration* of the Said Points, as I had been taught by the Example of Bishop *Hickes*, and more so, by the *Consentient Practice* of the Catholick Church, Let your Coalitions have been what they would: This was *then* and still is, my Resolution, by the Grace of God ; It being more SECURE for me, to Trust my Soul to the Guidance of the *Holy Primitive and Universal Church's Doctrine and Practice*, than to Any the *Novel*, never before heard of, Determinations of any Moderns whatsoever, concerning the *Necessary Points* of Our Most Holy Religion.

I will not Conclude, without giving you your just Commendation, for Recanting [as you do in your 89th and 90th Pages, Very Satisfactorily] Your "Great Mistake in intimating that the new Office favours Transubstantiation": This you "acknowledge" your "Self bound" to do "merely for the Sake of Truth and Justice (and not for" my "Dissension, &c.") — So high a Regard for "Truth and Justice" is really Praise worthy ; I had no Other End than the Serving of these, when I call'd upon you Thus to DO RIGHT to Our Holy Office ; far was it from me to  
Seek

Seek for or design any *mean low Diversion* to my Self, in so doing ; No, Sir, I thank God, I am above the Sordid Baseness of making Sport at any Just and Honourable Recantation : For, upon Conviction, to recant a Real *Evil done*, and this in Love to *Truth and Justice*, is a Glorious Thing, And I hope I shall always Treat it *as such*, even in my Greatest Adversaries, whatsoever their *other Qualities and Dispositions* may chance to be.

I have now done with your Appendix, which proves nothing to the Point. If you, or any of your Party shall think fit further to Exercise me in this Dispute, I am fully determin'd to Treat no more with any of you, in the *Private Way of Printing* and dispersing among *Friends only*, as I have hitherto done ; But shall Expose to open View, and by the Hands of the common Publishers, whatsoever I shall think necessary to print in Answer ; that others as well as Friends may see the *Merits of the Cause* relating to the Church of *England's* Rejecting the Four Usages, and her not retaining or allowing them in her present Liturgy ; Her *Publick Authentick Acts* I will insist upon, and shall treat with Contempt, and despise as meer *Trifling and Evasion*, every Thing that shall be produc'd foreign to that Great Point, especially all Personal Reflections whatsoever ; by this means the TRUTH will be seen in a very narrow Compass, and almost indeed at One View ; and we shall neither Party have any great Work upon Our Hands, Since The Question about the *Necessity* of the Usages has long since been sufficiently discuss'd, and therefore, the Arguments upon that Subject are needless now to be repeated over again.

The Holy Ghost was Sent "*That he may abide with*" The Apostles "*for ever*". [St. *John* xiv. 16.] And therefore with their Successors to the End of the World, for their *Guidance and Preservation* in the Great Truths of Christianity ; So that, Every Episcopal Church, even now, if willing, may Have his Assistance, and therefore is bound to be, what the Primitive Church of *Ephesus* was "*The Pillar and Ground*" [the Support and Stay] "*of the TRUTH*" to Sustain and keep it from SINKING. [1 *Tim.* iii. 15.] The Churches that are So, "*BY MANIFESTATION of the Truth, commending*" themselves "*to every Man's Conscience in the Sight of God*" [2 *Cor.* iv. 2.] Are undoubtedly the Churches, with whom it is our Duty to Communicate ; This, and this Only, [As to All Necessary Truth] is the Means to Heal the Great Divisions  
now

now prevailing in the Christian Church ; And therefore, with my hearty Prayers that your Church may be SUCH a Composer of our Differences, I think it my Duty, friendly to advise her, in the Words of our Lord upon another charitable Occasion.

" Go and do thou LIKEWISE ". St Luke x. 37.

London, 17th Dec. 1733.



A N

A N

# A N S W E R

T O

Dr. *BRETT*'s PAMPHLET,

ENTITULED

The GREAT NECESSARIES of  
Publick Worship in the CHRISTIAN  
CHURCH,

*Expressly and Manifestly* allow'd and pro-  
vided for

In the Use of the PRESENT LITURGY.

AND ALSO

A *Reply* to His APPENDIX.

Revd. Sir,

§ CLI. **Y**OUR Above Title Page in Effect owns,  
“ *The Obligation of Ministering EXPRESSLY*  
“ and MANIFESTLY *the Great Necessaries of Publick*  
“ *Worship in the Christian Church* ” : for, if you hold there's  
no Obligation to minister thus *Expressly and Manifestly*, your  
Undertaking would be an *Impertinence*, which, I suppose,  
you are not willing to allow.

You also profess your Self to be of the Number of those  
who “ *Still do believe* ” the four Primitive Catholick Usages  
“ to be NECESSARY ”, as is manifest in my 14th Page,  
and now again in your 4th Page : Therefore, Your said  
Title

Title promises to prove, That These Usages are "*Expressly and manifestly*" — "*provided for in the Use of the present Liturgy*". Expressly and Manifestly, Sir, is a Wonderful Undertaking, and Hardy to the utmost Degree! And since you are thus Adventurous in promising, This Promise shall closely follow you with importunate Demands for Performance thereof; and Every Thing you say upon the Four Usages shall be Examin'd and Brought to the Test of This Your *Expressly and Manifestly*.

§ CLII. **B**UT first, Let us clear some other Matters, 1st, Your Supposition, That it cannot be prov'd the Restoring Bishops would have Acted as they did *Anno 1717*, "*provided their Brethren had then offer'd the Terms they have now agreed to for Accommodation*" pag. 4. is utterly Insignificant, for, whether we can, or cannot prove, what Men WOULD have done; yet, it can be prov'd what in Duty they Ought to have done, or not to have done; and this is Certain, They ought not to have accepted *the Terms* now offer'd, [which are no Catholick Terms at all] for the many Reasons already given in these Papers; and besides, The Restorers had made such Proposals, as were "*the utmost Lengths for an Accommodation*" they could "*offer*"; As your own Dissertation assures us, p. 361. And therefore your *new Terms*, not at all coming up to those Lengths, could not have been agreed to by those Restorers, without incurring the Imputation of *Inconsistency* with themselves, and of Fickle Wavering and Unsteady Guidance, with Regard to Others also: Which miserable *Inconstancy of Principle and Practice*, we have no Reason to believe ALL those Restorers would have been Guilty of, HOWEVER —.

2dly, Your Pretense of A Majority of ENGLISH Bishops and their "*Later Determination*"; p. 4 is a Fallacy that has been fully Expos'd in my p. 68. 69. 72. 83. 84. 85. 86. 105 to 108. 111. 114. 151. 165. to 169. &c.

And you have among ye, No more An ENGLISH Bishop as to the *English Constitution*; than is, a Greek, *Armenian*, or *Ethiopian*, &c. Bishop, when in this Country; whose Speaking of *English*, would not make him An *English Constitutional Bishop*.

And besides, No Majority how great Soever of Bishops of any, or of all Nations, can have Authority to determine *Nonsense*, which your clandestine Agreement most Certainly is, if pretended by you to restore the Practice of the Primitive Catholick Usages.

3dly,

3dly, All that you say in your p. 5. 6. 7. of your Charge of Trimming, which you brought against the Church of England, plainly shews, you cannot deny what I have discover'd, That you did thus heavily charge her :

Your Plea That "*at the most*" this "*amounts to*" your "PRIVATE JUDGMENT only" — and a little lower, that your "*Opinion that she had done so, is no more a Proof of it, than Anothers that she has NOT TRIMM'D will be a Proof on the other Side*" pag 5. Is a Truth you was told of in my 16th Page long ago; and certainly, neither your's nor any other Man's *Private Judgment* is a Valid Rule, whereby to determine the Nature of a Church's Facts; But Her Publick Authentick Acts are such a Rule: by this Rule the Church of England is found to be No Trimmer in the four Usages, but to be against the Practice of them; and by this Rule your *Private Judgment* is found to be Erroneous, when you affirm, that she, in her Liturgy, provides for their Practice, by her Trimming therein, so as to Give a Latitude of interpreting her to be *for and against* their Practice.

Your Endeavour to Mollify this, by now telling us that "*to the Best of your Remembrance*" you said "*She MIGHT HAVE Trimm'd as to these Usages*", I must tell you, Sir, is an Instance, That Even your *Memory now* is not to be trusted, since its BEST is thus Defective. I have literally printed the very Words of your Charge against her, in my § X pag. 16, and Those your own Words prove, that your Memory is now plung'd in the Darkness of *Misrepresenting Your past Facts*.

Your Saying of your Self, pag. 7th, "*IF I expressed my Self in an Unguarded Manner*"; is of the very same Complexion, and is no Amends made to that Church, whom you so wrongfully accused.

So far is your "*IF, &c.*" from *mitigating* the Charge you brought against her, that you now set up your Self a *Defender* and *Advocate* for Trimming; These are your Words,

"Neither is TRIMMING in Some Cases, that is, the allowing her Members a LATITUDE of Opinion in Some Points, a Matter to be discommended in a Church". [p. 7.]

What, Doctor, A Latitude of Opinion whether "*The Great Necessaries of Publick Worship*" shall be practis'd Yea or No? Here you must fix, without Equivocation; for, This is the Latitude, The Trimming about which you are Concern'd; the Usages in which you charge the Church of England with Trimming, you still profess are NECES-

SARY, pag. 4. Such Trimming in the Necessaries of Religion is to be abhorr'd: No Dispensation of God's Appointment would ever endure it.

You distinguish and say "as to all Articles of Faith the *Catholick Church* would never allow of ANY TRIMMING", p. 7. Right; And, should you not pursue this to its just Consequence, and *honestly teach*, that therefore, in Articles of *Necessary Practice*, she would not allow of it at all? Why don't you faithfully teach this also? But, on the Contrary, you ask, concerning the Church of *England*, "If she do's Trim, that is, leaves Room for some different Opinions, as to OTHER MATTERS is She to be blamed for it?"

Yes, Sir, She wou'd be highly to Blame if She Trimm'd in your "Other Matters", viz. "The Great Necessaries of *Publick Worship*"; For, Necessary Practical Duties are as much binding and obliging, as Articles of Faith themselves are. Nay, Necessary Practice is the Crown and Gloty, yea, and the *Very Life* of Faith it self. To what Purpose are Articles of Faith bound upon our Souls, but to be reduc'd to such, Practice? Is Faith it Self of any Value, without Works? No, 'tis as Dead as the Faith of Devils, who "*believe and Tremble*". And Therefore, as Articles of Faith, must be received *without Trimming*, So, at least EQUALLY, if not much more, must Articles of *Necessary Practice* too; otherwise *Light* and *Darkness* *Truth* and *Falseness* in Practice, must be confounded together, so, as that Men shall not be able to distinguish the *Beauty* and *Benefit* of the One, from the *vile Deformity* and *Mischief* of the other. Away then with your Latitude, your Trimming in "Other Matters" as you call 'em; 'Tis a Poisonous Weed, which must be burnt up, and rooted out of the Garden of God. The Divine Fire of *Elijah's* Zeal under the *Law*, and of *St. Paul's* under the *Gospel*, flamed hot against it, in Cases of *Necessary Practice*; That of the Prophet \* against the Ten Tribes of *Israel's* Halting *between Two Opinions*, in One Matter of Practice, the Object of Religious Worship; and the Other, of the Inspired Apostle, against the *Latitude* of *Trimming* and *Temporizing* in Practice between the Judaizing and Non-Judaizing Christians †.

The Apostles and Elders in the Council at *Jerusalem* ‡  
Acted

\* 1 *Kings* xviii.

† *Gal.* ii. 11.

‡ *Acts* xv.

Acted quite Contrary to your Notion of the Innocence of Trimming in "*other Matters*" than those of Faith; they did not decree, so as to Leave a Latitude of Uniting *Practical Judaism* with the Practice of Christianity: No, their Decree was *Express* and *determinate* against that Heavy Burden of imposing the Law of *Moses* on the Converts to the Law of Christ: The Son of God himself, has fully demonstrated his Abhorrence of This Latitude of Trimming in *Matters of Practice*, by his dreadful Threat against the Angel of the Church of *Laodicea*, [Rev. iii. 15. 16.]: The first General Council of *Nice*, Anno 325, would not bear with any the least Trimming in the Article of *Consubstantiality* of the Son of God; but determin'd fully and *Expressly*, that he is of the Same Substance *with* the Father; against the *Arian* Hereticks, who deny'd his *Proper Godhead*; which is an Article immediately *relating to Practice*, viz. The True Worship of God, and the Rejection of the Idolatrous Worship of a *Creature*: And the Same is True of the Second General Council held at *Constantinople*, Anno 381 and 382, against the *Macedonian* Hereticks, who deny'd the Godhead of the Holy Ghost, which is also an Article immediately and directly affecting the Like *Practical Duty*: These, and Abundance more that may be produced, are Standing Evidences against *Trimming* and *Latitude* in the *Practical Necessaries of Religion*; And thus Your Doctrine of a Church's not being "*Blameable*" for Trimming, Stands Condemn'd by God himself, and his Holy Catholick and Apostolick Church.

You'd have us believe [p. 8.] that "*The Merits of the Cause have no Dependence on*" Your Charge of Trimming which you brought against the Church of *England*, and which you still endeavour to defend, as above; But, Sir, You your Self made "*the Merits of the Cause*" to depend on that false Charge, when you offer'd That *Very Charge* as a Reason, why People should follow you in the Use of her Liturgy without any Alteration thereof, as you did in your Letter referr'd to in my 15th Page, and in your Attempts upon me by a Letter also long before that Time, viz. the 19th December, 1730, wherein, to the same Purpose, you would have taught me, that "*the Compilers of the Liturgy have left the Sense of it doubtful, with an Evident Design, that EVERY ONE might understand it in his OWN SENSE*"; which demonstrates, that your Notion of the *English* Liturgy's Trimming, is not *new*, and *unpremeditated*, but long entertain'd by you, as a proper Argu-

ment, to draw Men into your Novel, unaccountable Scheme; which Letter I still keep by me, as a sad Instance of your making the Merits of the Cause to depend on your *Supposed*, but not prov'd LATITUDE of the Church of *England* in these Matters, to induce me to follow you in your then Tamperings towards a Desertion; Which Charge of such her Latitude and Trimming, you may see by my Letter to you of the 5th *January*, 1730 I oppos'd, particularly in every one of the Four Usages. Nay further, Sir, "*The Merits of the Cause*" do so closely relate to, and depend on, what you call the *Trimming* and *Latitude* of that Church in her Liturgy, that, take the Argument on which Side you please, 'tis utterly against your Practice; for, If she do's really SO TRIM, as you have charg'd, then it unavoidably follows, that Your Liturgick Practice is a Trimming, and as Such, an Infamous Practice, [as in my *Pages* 10. 12. 16. 76. 77. 80.] it being the very Same as hers, without any Alteration; but, if She do's not *So Trim* [as in Truth she certainly do's not] then She is manifestly but on *One Side of the Questions*, namely, against the *Practice* of the Usages, as her Publick Acts demonstrate, among which, her present Liturgy; and therefore, Your Practice being individually the same with hers prescrib'd in that Liturgy, without any Alteration therefrom, is On her Side of the Questions, namely, *against the Practice* of the Usages; take which of these you will, Doctor, "*The Merits of the Cause*" are so strictly concern'd in it, that we cannot follow you without forfeiting our *Integrity* in the first, or Our *Primitive Catholick Practice* in the Latter: And lastly, by all this, 'tis Demonstrable, that Your Charge of Schism against those who refuse to be *Such your Followers*, is a Vain and Groundless Charge, utterly Unseemly in any One to lay, against others for not following him, who himself by his Leading and Guidance is involv'd either in the Great Scandal of a *Trimming Practice*, according to his own Principle; or else, in That Other, of rejecting, what he professes he believes are *The Necessaries of Publick Worship*! So very nearly concern'd are "*the Merits of the Cause*" with Your former Charge of Trimming, and with your now *Defending* and *Pleading* for such a Latitudinarian Practice.

4thly, Your Question "*May not we Communicate with her*" [the Church of *England*] "*provided we may have Every Thing in her Communion which we believe to be NECESSARY, except she declare them to be NECESSARY?*"  
p. 7. Is a Question altogether insignificant, till we can have  
Every

Every such Thing in her Communion ; it having never been debated among us, whether She should declare them to be NECESSARY ; Our whole Dispute is only, whether she has in Fact The Usages, or not : This is the Whole of the Matter without expecting any Declaration from her, relating to their Necessity. You indeed, in the first Scheme drawn up by your Northern Friend, would have allow'd him and your New Party to Declare, 'That the Mixture is "*not at all Necessary, or any Part of our Saviour's Institution*" :

The admitting this Declaration, in an Instrument for Union, was oppos'd by you know whom ; and *Such its Admission* ought to be zealously oppos'd, by all who have any *remaining Regard* for the Institutions of Christ, for the Reasons given before in my § CL.

Your Party's having attempted This Declaration, has open'd such a Heterodox Scene of their *Enmity* against the Mixture's being an Institution of our Lord, as, when added also to their Express Orders and Endeavours to suppress its Practice, and their terming it, "*Schismatical in the Church and Rebelious in the State*", [See my p. 40. 98. 99.] puts the Church under an absolute Necessity [for the Honour of her Lord and of his Holy Ordinance] Constantly to insist upon their making *No less than an Open Mixture*, in the Face of the Congregation ; that such Enemies of its Divine Institution, may not have it in their Power, to Treat it as an Indifferent Thing, at the Will and Pleasure of Men to be practis'd or not, And so at last to be sunk into utter Disuse and Oblivion. To acquiesce in such Mens Agreement and Promise of no more than a Private Mixture, nay, and, what farther aggravates the Crime, to lay aside Our *Publick Mixture*, for their *but promis'd Private One*, in Compliance with them, do's not only give them an Opportunity of so neglecting and disusing the Ordinance, in Consequence of their Erroneous Principle, but is also a Prostitution and Debasement of the Dignity of the Institution to the Will of its Enemies ; removing and depressing it from its *High Station* of being *A Publick Ordinance* of Christ for the Edification of his Church, to the Base Degree of an Insignificant unedifying Thing, not worthy of a Publick Solemnity, but fit only to be confin'd under *Their Desired Obscurity and Thick Darkness*, as if it were a Shame to Expose it to the open Light, and the Church had no Concern with, or relation to it. What is all this, but Complimenting away the Dignity of an Institution of Christ, to the *Debasing Humours and Fancies of its Enemies*, whose insisting upon its Privacy  
and

and your Compliance therewith, depresses it so low as to an Invisible State to the Church, as if with Reference to her Knowledge thereof, it had no Being at all?

5thly, My Introduction to the Discovery of your Charge of Trimming, which you brought against the Church of England at my pag. 15; You in your 5th and 6th Pages apply to A Story of your having Reveal'd a Confession made to you, as if my said Introduction was design'd to publish and Expose *you in particular*, as having been Guilty of that Crime. The Answer to which needs no more than to tell you, That my said Introduction is a great Truth, properly put by me in that Situation, to inform you and my other Readers, that what I was going to Say was in me *no Breach of Trust*; That my said Introduction was so understood, and no otherwise by the Clergy and Laity who read it, and *had not heard of your Story*, as several of them have assur'd me; That they have justly observ'd Dr. Brett's Name is not there mention'd, no, not by *Initial Letters*, nor by any Distinguishing Peculiar Mark or Character whatsoever, from whence a Reader, who is a *Stranger to that Story*, can infer, that you are the *Particular Person* there pointed at; That therefore, If any such Scandal, as you mention, is Imagin'd to Lurk under that Introduction, it is *invisible* and *imperceptible* to such Strangers, and consequently not *publish'd or divulg'd* to them; and as for others who knew the Story before, 'tis not giving them any *new Information*, and therefore 'tis no *Spreading* of that Story at all; nay, even you your Self Confirm this; for, you Own Page 5th, That You "*was at a Loss to know what*" I "*meant*" by my Introduction; and a Little lower, That you "*could not IMAGINE against WHOM the*" [Supposed] "*Reflection was intended*"; which plainly demonstrates, that 'twas No PUBLICATION of YOUR Story, Since you your Self, who had been long before acquainted with that Story, could not *read* nor so much as *imagine* it to be in that Introduction. Hence it follows, That the Supposed Scandal, as pretended to be Publish'd of you therein, is the Creature of your own new Conception, and therefore it comes under the Censure of the Proverb, *Qui Caput ille facit. He who Conceives it, makes it.* And thus, Sir, You your Self by your Own Imagination, are the Maker of that Scandal, which you fancy to be in my Introduction; and not only so, but you moreover *spread and divulge* it in Print, to Those who had *no Notion of it*, before you *form'd and publish'd it*: This, I am Sorry to see, is  
evidently

*imprudently* throwing Dirt at your Self, Some of which by this Means may be very likely to stick; Since, whether the Story be True or false, which must be left to God and your Own Conscience, your thus publishing it, tho' with *Professions of your Innocence*, will not be *equally and alike* received by all Men; for which you must thank your own Publication of it.

I will at present say no more of that Story it self, than what you now force me to say, that I was neither the *Author*, nor the *Publisher* of it; That, unsought for, it was loudly proclaim'd to me in Company with others, standing in the open Street, about three Years ago at farthest, by One who is well acquainted with your Neighbourhood; This is the first Time of my hearing any Thing of it; An Apothecary of this City, a Man of Reputation for his Veracity, &c. assur'd me afterwards, that to his Knowledge 'twas in *London* the Subject of *Tavern Conversation* and *Banter* too upon you by Name, in Company where he was present Twenty Years ago; Nay, and you your Self by Letter have own'd to me, that some Friends of your's here in Town question'd you about it, and that you deny'd it to them, now about *One and Twenty Years Since*; And therefore, 'tis very easy, to account for any of my Acquaintance's talking of 'This Old, far spread, Publick Story of you, without my imparting it to them, considering the many among them who Certainly must have heard of it in the long Space of Seventeen or Eighteen Years, before I had any the Least Notice of it; and that others of them, who in the Street heard of it at the same Time as I did, must certainly have talk'd of it to their Acquaintance, without my prompting or encouraging them So to do. And therefore, your having "*been inform'd that Some of my Acquaintance reported*" This Story, amounts to no Argument that I am the Spreader of it.

6thly, As to your Complaint of Printing your Private Letters *Page 6th, 8th, &c.* 'Tis all answer'd and sufficient Reason given for so printing, in my § XXXVI. p. 100. &c.

7thly, Your Pretending that I "*Gave you a very false Account of Mr. S—'s Sermon*", when "*you wrote what* I say you did in my 65th Page; is so palpable a Fallacy, that, he who runs may read it in that very Page the 65th. But I will yet more fully detect you in this Instance, That Truth may shine in its full Lustre. The Account which I gave you of that Sermon, was, what I receiv'd in a Letter  
from

from Newcastle upon Tyne, dated 22d November 1730, which speaking of Mr. S——, says “ He preach’d a Sermon here on the 8th Instant, wherein he was so Charitable, as to Sentence us to no less than Damnation, in which Sermon he compares the Worthy and Rt. Revd. Mr. Griffin and those who adhere to his Communion to Lucifer and his fallen Angels; he says further, that what we do is out of Pride and Prejudice, and not of Principle; This is the Treatment we have from him ”.

His thus Damning and Stigmatizing those of our Communion, I notified to you, in my Letters of the 9th Dec. and 5th January 1730; You in Answer to me under the 23d January 1730, Own, that in the Beginning of December you had “ heard, that two Sermons had been preach’d at Newcastle, sending all those to the Devil that differ’d from them, they are all Hereticks, Schismaticks, &c. But ” [say you] “ it was not said they were preach’d by Mr. S—— ”. So that, Before I wrote to you, you had, by your OWN CONFESSION, heard of such Damning Sermons, tho’ not of the Preacher: my said Letter of the 9th December, and the Rt. Rev. Mr. Griffin’s Letter of the 23d of the Same, inform’d you that Mr. S—— was the Preacher of this Damnation, &c. — from all which ’tis plain, you had more than we Two, who inform’d you of such Preaching; and my particular Information to you, *who was the Preacher*, stands firm and true, by the Evidence of no Less than three different Persons, who by their Letters concur exactly in the Same Description of those Hot Sermons; and the Preacher, and you your self, shall, by and by, bear Witness to the Truth of all this Testimony: For, you made Enquiry into this Matter, and after you had done So, and receiv’d from Mr. S—— himself a Palliating Account of his Sermons; you, in your Letter to me, dated 8th May 1731, EXPRESSLY AND MANIFESTLY, write me these very Words concerning those Sermons, namely, “ I have again very lately taken Occasion to let HIM know, that even according to his OWN ACCOUNT OF THE SERMONS, I look upon him as One who has CONDEMN’D me as a SCHISMATICK, and therefore he need not wonder if I declare against Communicating with him, since if I should offer to come to his Altar, he ought not on his OWN PRINCIPLES to admit me to it, till I had renounced my Schism ”.

Here, we have Mr. S——, the Preacher’s own Account of his Sermons, and your Judgment upon that Account, bearing Testimony to the Truth of what I wrote you; for,

for, you went to the Fountain Head, you trusted neither mine or any other Man's Relation, you procured it from himself, and believing his own Account of his Sermon as you determine therefrom, that they CONDEMN'D you, "*as a Schismatick*", and therefore, Mr. Griffin and others then in Communion with you; and what is *Condemning as a Schismatick*, but excluding from Church Communion, as you here declare, and therefore Consigning to *Damnation*, which is the Consequence of Unrepented Wilful Schism? This made you write to him as above, which is the very same I have mention'd in my 65th Page, and is full Demonstration, that it was not any false Account I gave you of those Sermons that mov'd you so to write, but the true One which I and others, and even Mr. S—— himself gave you of them, and which your self, notwithstanding all his Endeavours of palliating, are not able to deny were damning Sermons; And thus, Doctor, you may now know, and not be "*mistaken in your Man*" [p. 8.] who has here given you your True Picture, by producing your Own Evidence against your Self.

8thly, I have shew'd in my 64th Page, that you your self have own'd, that the Concessions you made to your new Party were "**TOO LARGE CONCESSIONS**". This you now endeavour to Stifle in your 9th Page, by telling us you "*did not say so, as believing that they might not* **LAWFULLY BE COMPLIED WITH, but as they were** *LARGER than those who had been used to the NEW COMMUNION OFFICE would be willing to comply with*". And thus we see the Wonderful Transforming Quality of your New Doctrine of *Meanings and Intentions*; the **CONCESSIONS** you made were about the "*Great Necessaries of Publick Worship*", this, you must be reminded was the very Case; and therefore, in the Honest Understanding of all Men, the "**TOO LARGE CONCESSIONS**" you made were *Unlawful*, because *Too Large*; for, their being too large must have been a **STRETCH** beyond the Bounds and Limits allowable by some *Law* or other, else 'tis impossible for 'em to have been *too large*, as you very rightly acknowledg'd they were: But now, by an *After Fetch* of your "*Believing*" [which is the same as your *Meaning and Intending*] These your Too Large [unlawful] Concessions might "*Lawfully be complied with*"; So that the Charming Power of your *Belief*! [your *Meaning and Intention*!] can reconcile *Inconsistencies and Contradictions*; make *Lawful* and *Unlawful* in the *Same Respect* and in the *Same Necessa-*

ries, to be but One and the Same Thing ; Just as the same unaccountable *Charm* ! can change and transform a *Defective Liturgy* into a Compleatly full and Perfect One, without any the *Least* Amendment or Alteration of the Terms or Form thereof, to Supply its many notorious Defects ; Absurdities too Gross for the meanest Understanding to admit.

9thly, As to my putting Initial Letters to your Design'd Agreement of 1731, in my p. 72. 'Tis fully accounted for in my 102d Page, which wants no Repetition here, in Answer to your 10th Page.

10thly, Your new Party's Claim to an Authority, as given them by a Clause in the Preface to the Book of Common Prayer, [abundantly refuted in my Pages 32, to 39, 113, 114.] you endeavour to Support, by reminding us, that the same Clause was inserted in the Common Prayer Book, wherein the New Office was incorporated *Anno* 1719, as in my 6th Page ; upon which you demand, IF this Clause "*was applicable to*" the Church and Bishops who so incorporated that New Office, "*how can it be unapplicable to those*" [viz. your New Party] "*against whom*" my "*Argument is directed*" ? pag. 10. The Answer to this is exceeding easy, by putting you in Remembrance, First, That the said Clause, as it stands in the *Constitutional Common Prayer Book*, that is, as it is **STATUTE LAW** of *England*, annex'd to the Act of Uniformity, never was, by the Restoring Bishops, attempted to be made a Rule, or Foundation, whereon to ground the Authority of any of their Church Acts ; and indeed in that Situation it never was Applicable to them, any more than to your new Party, for the Reasons above referr'd to, as they stand in my Pages 32 to 39, 113. 114. Secondly, The Restoring Bishops incorporated in their *Non-Constitutional Common Prayer Book*, the said Clause, not annex'd to, but *Separate from the Acts of Uniformity*, and therefore, not as Part of any *Statute Law of England* ; They Incorporated it, just as they did some Parts of their *new Communion Office*, by borrowing something from One Liturgy, and something from another, and as they made Several Insertions and Deletions in their *Non-Constitutional Common Prayer Book*, suitable to the Nature of Things, and the State of their Church ; all which, they did, not as *English Constitutional Statute Bishops*, not as Authoriz'd to do so by any Law of the United Church and State of *England* ; not as impower'd thereto by Any National Act, or Part of Any Such Act of Uniformity, as you  
very

very well know ; And therefore, If ever the Restoring Bishops should [by their purely Apostolick Spiritual Power,] make themselves *Diocesan Bishops*, and *as such* in their Respective Dioceses, apply to themselves the said Clause as it now stands incorporated by them in their own *Non-Constitutional Common Prayer Book*, for the resolving of "*Doubts that may arise in the Use and Practice of the same*"; It is manifest they wou'd herein act with Great Propriety, by their purely Spiritual Authority, *independent* on any State Law ; So Long as they should keep within the *proper Bounds* of that Authority, not attempting to *abrogate, reject, or lay aside* the Practice of any of the *Great Necessaries of Publick Worship*, which your Party have attempted, by your *Clandestine Agreement*, and which even a General Council it self cannot possibly have any valid Authority to do : In such Case, if ever it should come up, as indeed it has not yet, The Restoring Bishops, 'tis evident, [in applying to themselves that Clause so incorporated by them,] would not, thereby, pretend to Any *National Law* for their Support in determining, with relation to the Matters in their *Own Common Prayer Book*, which is not a *National* establish'd Book, As is manifest by the Original, in the Custody of your Mr. *T. W.* whereof also I have in my Hands an Exact and well attested Copy.

And thus, Sir, you may see, if you please, that the Restoring Bishops can apply to themselves the Clause aforesaid, as it stands in their own Common Prayer Book, Separate from, and independent on National Law, just as they use some Part of the *Clementine Liturgy*, [for Example,] by them incorporated also in their said Book ; for their Authority in all which, they make not the Least Pretense to any *National Law* whatsoever, but depend on their *purely Spiritual Power* and Commission alone : while, at the same Time, you and your Party pretending to be restrain'd by, and *Strictly attach'd to, the Statute Law* of the Nation, cannot *Legally, by that Law*, apply to your Selves that Same Clause as it stands in your *Statute Common Prayer Book* ; because, That Clause so situated is the *Statute Law* of England, to which a *Literal Conformity* must be paid, and you and your Party have not paid That *Conformity* ; for, ye are not at all the *Legal, Statute, Diocesan Bishops* required and authoriz'd by that Clause to resolve Doubts that may arise, concerning the Things Contain'd in That *Statute Book of Common Prayer*.

You'd have it, that *There is an EQUITABLE, as well as a Literal Construction, and*, that the "*former is allowed by ALL LAWYERS and Casuists to reach Cases, that will not fall under the Latter*". p. 11.

This of "*All Lawyers*" is your great Mistake; The Judges and Lawyers at *Westminster-Hall, &c.* in the Practice of the *Statute Law*, will tell you, and Experience will teach you, if ever you should be put to it, that in Trials of all *Statute Cases*, the Result must be determined according to the Express Conformity, or Non-Conformity to the Very Letter of the *Statute Law*, and that no Equitable Construction is allow'd in the Trial of Such Cases, where the Very Letter of the *Statute* has not been Complied with: Thus, If the *Statutes* Expressly enjoin an *Extraordinary Thing to be done*; the *Party or Parties* by whom; *Particular Signs manual and Seals to be affix'd*; *Extraordinary Particular Oaths to be taken, &c.* relating to the Case; If the Very Letter of These, or any of these Particulars, &c. have been neglected and omitted in a *Statute Case*, The Courts of Judicature upon Trial, will and must give Judgment against such a *Defective Statute Cause*; because, Equitable Construction is not admitted in those Courts, to be a valid Plea for a Breach or Omission of the *Letter of the Statute Law*, as the Experienced Practitioners in the *Statute Law Cases*, will assure you: In such a Trial, your Plea, that your Circumstances were such, as That the *Thing could not be done*; The *Party or Parties* could not be come at, the *Signs and Seals* could not be obtain'd, and the *Oaths* were omitted, not in Contempt of the Statute, but by the Force of an *Invincible Scruple, &c.* all this wou'd avail you nothing to the gaining of your Cause; how much soever the Court might be inclined *equitably* to pity your Case, yet it would be out of their Power and Authority, to give Judgment that you had fulfill'd the Statute; The most that they and others could do for you [*If your Case were of such great Importance as to require it*] wou'd be to procure Some NEW STATUTE in your Behalf, to make up your *former Deficiencies*. But farther, Your Pretense to an Equitable Construction, is altogether Vain; For, If such a Construction were allowable in Favour of those who fulfill the *Letter of Statute Laws*, as far as they ARE ABLE; yet, you and your Party have no Claim to Such an *Equitable Construction*, because, you very well know, that you and they have not to your *Ability* fulfill'd the *Letter of the Statute Laws, Verbum sat*; you cannot be ignorant of the Particulars — and therefore

therefore you should leave off talking of Equitable Construction, so long as in the Sense of the Law ye have no Right to it.

11thly, Your telling us that "*tho' a Determination should be made by a whole Convocation, the next Convocation may determine the CONTRARY*", p. 11th. Is true as to Things Indifferent; but it is absolutely False as to the *Necessaries of Religion*, particularly "*the Great NECESSARIES*" of *Publick Worship*, wherewith we have now to do; for, when a whole Convocation determines [as One has determin'd] to restore the Practice of such Necessaries, it is not, it cannot be, in the Power and Authority of any following Convocation, no, nor of a General Council it self, to "*determine the Contrary*", namely, to set aside the Practice of *Those Necessaries*; for, this would infer an Arbitrary Power in Convocations to abrogate other *Necessaries of Christianity*, and so on to Others, till the Whole might be abolish'd by their Determination; which is a monstrous Absurdity, and frightful in the very Mention of it.

But, Sir, what have you to do with telling us of *Convocations*, and of what they *may determine*? When you know in your own Conscience, that you and your Party have never had *Any Convocation* at all, nay, and that ye Cannot, upon your pretended Principle of Strict Attachment to the Laws of the United Church and State of *England*, have any *English Convocation*, whereon to lay but the Pretense of a Foundation for your Claudefstine Agreement of 1732, a Composition so singularly odd, that it carries not the Least Mark of any Authority, and its Articles so insignificant, and undetermin'd, that no *English Convocation of Bishops and their Clergy* would ever Own it to be their Explanation of the Liturgy of their Church. So that, your Talking of a *Convocation*, is nothing but a Fallacious Phantom Shew of something Grand and Pompous, which shrinks from Our Touch into a *meer Nothing*, when ever we try to find some Substance in it.

12thly, As for your Charge, that I "*have unfairly represented your WORDS and Actions, and put the WORST CONSTRUCTION*" I "*have been ABLE upon your Private Letters*", p. 13. I smile at it with Contempt, being fully satisfied in my Conscience, and ready at all Times to Satisfy any one else, that I have *fairly represented* your WORDS, by Copying and Printing 'em exactly as they came from your Self, which the Originals, at hand to produce, do testify and demonstrate. Your ACTIONS also  
are

are plainly laid down just as they were transacted by you ; They are your *Own Facts*, which do themselves evidence of what *Quality* they are, and even if no Remarks had been made upon them, do abundantly demonstrate themselves to be, as I have shew'd them, *Wavering*, and *Inconstant*, *Right and Wrong*, *Inconsistent*, and *Contradictory*, *Forward and Backward*, and, in their *Last Instances* without any Argument or Authority to support them : And Lastly, as for the WORST Construction I have been ABLE to put upon your Private Letters, you are very much out, for I am ABLE, if I were willing, to put a yet *much worse* Construction upon them, than I have hitherto done ; and which others have and do put, who once, had a very great Regard for your *Knowledge* as a Learned Priest, and your *Integrity as an Impartial Christian*, whom they now fear is ensnared by, what tho' they utter, I forbear to mention, and without which Sort of Deception, they suspect, that you could not even believe your Self, with Regard to your Late Transactions. It is enough, Sir, That, the Knowledge of your *Private Letters*, is the Church's Right, as being of a *Publick Nature*, relating to the *Alteration* of her Publick Worship ; That their Contents manifestly enough shew their own *Genuin Construction*, without the Necessity of a Comment ; and that I have set them forth in no other Light than what they carry along with themselves, as any impartial Reader may plainly see, upon the Perusal of them ; And thus I have done with your 13 Pages of Preliminaries.

§ CLIII. I Am next to Consider your Great and Astonishing Proposition, Your wonderful Promise to prove, That “ *The Great Necessaries of Publick Worship* ” [viz. the Four Catholick Usages] are “ *Expressly and manifestly allow'd and provided for in the Use of the present Liturgy* ” ; which, If you faithfully perform, I shall heartily rejoyce ; Sing a Devout and Chearful *Jubilate*, *O be Joyful in the Lord all ye Lands*, upon that very Account ; Recant Every Thing I have said and writ Contrary to This Your *Most Amazing Attempt* ; And be your humble Disciple and Follower in so Glorious an Atchievement.

But, Forasmuch as the Last Reviewing Convocation, have assured us concerning This Book, That as its Rules “ *are few in Number, so they are PLAIN AND EASY to be understood* ” ; — “ *And that in Such a LANGUAGE and Order, as is most EASY and PLAIN for the Under-*  
“ *standing*

"standing both of the Readers and HEARERS" \*. —  
 And that "moreover they be neither DARK nor DUMB Ceremonies, but are so set forth, that EVERY MAN may understand what they do mean, and to what Use they do Serve" †. The English Common Prayer Book being Thus PLAIN and EASY to the Understanding of EVERY Man, as the Church of England her self, whose the Book is, Testifies of it; It would be a *Degrading Scurrility* to say of you a Learned Priest of Long Standing, and a Prime Leader and Guide of the People, that you did not Understand this Plain Easy Book; that you had no True Knowledge of the Plain English Language, of your Common Prayer, wherein you was daily Conversant; that its Contents were so Dark, and hid from your Penetration, that you could not see their Sense and Meaning for the Instruction of others; to say that you was thus miserably ignorant of the English of your Common Prayer Book, when you was a Priest of the Publick Communion, endeavouring Conscientiously to find out its Compleatness, and upon such Endeavour trying to supply its Wants by your Private Devotions, in its Communion Service; To affirm that you understood not that Plain Easy Book, upon your going over to the Non-jurors; when you continued the same Diligence, and after a mature Search, and Deliberation with your self and others, finding that Book destitute of some Primitive Usages, you, concurr'd in Synodical Determinations, That it was Necessary to Restore their Practice; That a Communion Service should be compos'd accordingly; That this Restor'd Service should be incorporated in your Common Prayer Book; and, wrote Learned Tracts, among which, your Collection of Primitive Liturgies, and your Dissertation upon them, to prove the Absolute Necessity of those Determinations: To say, that all this while, with all this Laborious Application, this Critical Search and Trial, this Exact Scrutiny, this Deliberate Grave Determining in Synods, this Elaborate and well wrote Defence and Vindication, &c. you, an undoubted Scholar, a Learned Divine, and a Prime Pastor of the Flock, did not so much as understand the "Plain Easy" English of your Common Prayer Book, would be Scurrilous to a most Exorbitant Degree, and therefore 'tis but common Justice

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\* [Vid. Preface "Concerning the Service of the Church".]

† [Vid. Preface "of Ceremonies, why some" — "be retained".]

Justice for every *Candid Reader* not to give in to So Great a Scandal.

§ CLIV. **T**AKING therefore for granted, your then *Indubitable Knowledge and Understanding* of the *Englsh* of your Common Prayer Book, Let us Now see a Little of the Great Deal you have said, of its Defects with Relation to the four Primitive Usages, and of the Necessity of supplying those Defects.

Thus, for Example, you say,

“ ’TIS CLEAR *that the C — of E — has made a*  
“ *DEFECTION from the Universal Church of the first and*  
“ *purest Times in LAYING ASIDE these Usages*”. *Vindication of the Postscript. Preface p. xx.*

“ *For my own Part*” [say you] “ *as I was FULLY*  
“ *convinced of Some of these DEFECTS before I left the*  
“ *Publick Communion, I did endeavour to SUPPLY them the*  
“ *best I could without making a Publick Declaration of my Op-*  
“ *nion*” — Then you shew in what Particulars you so endeavour’d. *Dissertation p. 359.*

Speaking of the Restorers you say, “ *How could they con-*  
“ *tinue in Communion with those, from whom they could not*  
“ *receive the Communion UNMAIM'D*”? *ibid. p. 361.*

“ *The DEFECTION SO PALPABLY DISCERN-*  
“ *ABLE TO ALL, that we could not but see and acknowledge*  
“ *it*”. *ibid. p. 370.*

“ *It is PLAIN that the Eucharist is not rightly administred*  
“ *by the present Form of the C — of E —, which all*  
“ *that receive by that Form OUGHT to be satisfied in*”  
*ibid. p. 397.*

You desire your “ *Reader that he would IMPARTIAL-*  
“ *LY compare the present Communion Office of the C — of*  
“ *E — with*” the Liturgies publish’d by you —  
“ *and then JUDGE FOR HIMSELF, whether he find it*  
“ *Harmonious with, or AGREEABLE to any of them*”  
*ibid. 431.*

“ *Can ANY ONE THINK that the present C — of*  
“ *E — has not departed from the Communion of the whole*  
“ *Catholick Church, in REJECTING so many Things, which*  
“ *were always practis’d by the Catholick Church*”? *ibid. 432.*

“ *Is it a Question, which we ought to communicate with,*  
“ *The Primitive and Truly Catholick Church it self, or a par-*  
“ *ticular Church, which has so PLAINLY DEVIATED*  
“ *from That Communion*? *ibid. 432.*

“ No

" No Fear of its Consequences could dissuade from, nor justify  
 " our longer Refusal of it, but we were OBLIGED to make  
 " the Alterations we have done, in order to discharge OUR  
 " DUTY FAITHFULLY". *ibid* p. 437.

This Sufficiently shews your Knowledge of the *True English* of your Common Prayer Book, with regard to the Four Usages in General, we shall see by and by, how it displays it Self as to each of them in Particular, that it discovers *not one of them* to be contain'd therein; and that Consequently your New Undertaking to prove, that they are "*Expressly and Manifestly*" there, is a Surprising Attempt to demonstrate what is an *Extream Contradiction* to your own Knowledge of the Plain, Easy, Current English of that Book; and Can have nothing whereon to Support it, but the *Chimerical Sandy Foundation*, of Some *new Invented*, some *new Coin'd False English*, contriv'd and put upon us, instead of the Genuin Language of the *English Nation*, and Contrary to the Common Sense and Understanding of your former Judicious Self, and of all others who have any Knowledge of the Truth of That Language. Let us therefore Try your new Invention in its Several Particulars.



### Ist, Of the Mixture of Wine and Water, in the Sacramental Cup.

§ CLV. **B**Y your Undertaking and Promise you are bound to produce and give us This "*Great Necessary*" — "*EXPRESSLY, and manifestly allowed and provided for in the Use of*" your Liturgy. I have diligently perus'd all you say from your 14th to your 18th p. which takes in the Whole of your Attempt upon this Head; and I do Sincerely declare, that you have not given us So much as *One Single Instance*, of a *Rubrick* in that Liturgy, or of any Act whatsoever of the present Church of *England*, that *Expressly and manifestly* allows and provides for this Mixture of *Wine* and *Water*; nay, you cannot possibly produce any Such; and therefore, you have fail'd, and must fail of performing your Promise; the Genuine Easy Language of the Church of *England*, rendering you utterly

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ly incapable of performing it : And here I might conclude very fairly upon this Head ; but that your Fallacies must be detected : Thus, you say, of the Mixture,

§ CLVI. “ **T**HE Church of England has not indeed “ commanded it, but She has no where “ forbidden it ; and what is neither commanded nor forbidden is “ left **INDIFFERENT**, and may be done, or not done without “ offending against the Law of the Church of England ”. page 14.

Here, Sir, You give us an Instance of the Glorious Prevalence of the Mighty Power of Truth : You own, She “ has not indeed **COMMANDED** it ” ; Then, Sir, according to your Self, Her Rubrick which Commands **WINE**, do’s “ not indeed Command ” Wine and **WATER**, the very Mixture you say she has not Commanded ; Therefore, her Word **WINE**, in all her present Laws, is no other than Pure Wine without Water. Pray, Sir, remember this.

Again, Let us take the Whole of this Passage I quote from you ; either you affirm all this of “ neither commanded nor forbidden ”, &c, as Pertinent to prove your Grand Proposition of “ *Expressly and manifestly* ”, or not Pertinent ; If not Pertinent, then ’tis impertinent thereto, but I will not Suppose you hereby design’d an *Impertinence* to the Proof of your Great Undertaking, but will allow that you *mean and intend* it to be very *Pertinent* to the Same : Taking this then to be your *Meaning and Intention* ; We will Connect these Several Assertions of yours, to your Wonderful Promise, and see how they look when Standing together, as Proofs of its Performance, thus,

“ The C — of E — has not indeed Commanded it ” — **THEREFORE** the Mixture is “ *Expressly and manifestly* ” — “ *Provided for* ”.

“ She has no where forbidden it ”, **THEREFORE** it is “ *Expressly and manifestly* ” — “ *provided for* ”.

“ What is neither commanded nor forbidden is left Indifferent, and may be done or not done without offending against the Law of the Church of England ”, **THEREFORE** the Mixture is “ *Expressly and manifestly* ” — “ *provided for* ”. Thus Beautiful are the Parts respectively consider’d with a **THEREFORE**, connecting each of ’em to the Proposition you are to prove ; and in the Same *Harmonious Proportion* ! will they shew themselves, when taken all together, and tack’d but with One **THEREFORE** to your Promise, [which is impossible to be perform’d] For, who, what Rational

tional Considerer of Things do's not see the false Consequence, from a pretended silent Negative of not "*forbidden*", to the affirmative Conclusion of "*Expressly and manifestly provided for*", where the Thing is not at all provided for, no, not so much as by Implication.

§ CLVII. **B**UT alas, Your Assertion of the Church of *England's* not prohibiting the Mixture, will not stand the Test; For, in Truth she has "*forbidden it*": Some of my Proof for this you recite in the same Page, *viz.* my Argument from the *Acts of Uniformity*, which prohibits "*Any other Rite, Ceremony, &c.*" — "*openly or PRIVILY*" — than is in the Common Prayer Book. You say upon this, That "*In the Act of Uniformity, 1 Eliz. (but not in that 14 Car. II.)*" You "*do find*" this "*Prohibition*".

But, pray Sir, what's the Matter, you don't find it in the Act 14 *Car. II*? Do's not this Act Confirm the Laws of the 1 *Eliz.* Read again, and you'll find it do's, and Consequently, that the 14 *Car. II.* has this Prohibition:

§ CLVIII. **T**O Evade the Force of These Acts, you say of the Mixture, [which I still affirm is *another Rite of Celebrating the Lord's Supper*, than what is in the Book of Common Prayer] That you Believe I am

"*The First that ever pretended that the PREPARING the Elements for the Celebration was a Rite of Celebrating it*". p. 15.

What an Evasion and daubing Fallacy is this, to Cover and hide the Truth; when you know, or may know, that My Terms are not so low, as those you here invent of "*Preparing the Elements*", but that my Dispute with you upon this Head is, what [by the Church of *England's* Law.] must be the *Elements themselves*, what must be the very Matter, the Substance it self of the Sacramental Cup minister'd; This Matter, This Substance minister'd, is a Rite or Manner of Celebrating. The Rite in your Common Prayer Book, is, the Ministration of WINE; Another Rite, which is not in that Book, is, the Ministration of Wine and WATER added thereto; This is Another Rite or Manner of Celebrating than is in the Book of Common Prayer, and is therefore forbidden by the Acts of Uniformity, &c. You shou'd know, that I am not "*the First*" who have called this *Another Rite or Manner of Celebrating*; you your Self long before me, and very rightly too, did

the Same in the 226th Page of your Dissertation, printed Anno 1720; where you say of the Common Prayer Book, these very Words

“*That Book orders ONLY WINE to be put into the Sacramental Cup, to add WATER to it is to minister it in ANOTHER MANNER than is there appointed, and so forbidden*”.

This you said, when no Body can justly charge you with Ignorance of the Plain English of your Common Prayer Book, and of the Acts of Uniformity; and shews, that your Mother Tongue then taught you, that to “ADD WATER to the Wine, is *to minister it in ANOTHER MANNER*”; This, Sir, is Vastly more than “*Preparing the Elements, &c.*” as you now detractingly call it.

§ CLIX. **B**UT Your Notion is now so exceedingly debased, that Even the Publick *Mixture*, as it was by *Rubrick* order'd in the first Liturgy of K. Edward the VIth, was, according to your new English, “*not even then made a RITE or Ceremony of Celebrating, but a Bare Order enjoined, as Preparatory to the Celebration*”. p. 15

How Poor is this Fallacy of *Separating* the Publick mix'd. Cup, from the Celebration of the Eucharist, as if it were no Part of that Celebration, when in that Liturgy, The Priest at the *Altar* is enjoin'd to take *Wine*, and put *Water* thereto, This determines and ascertains practically, The *Matter*, The *Very Substance* it self of the Sacramental Cup, and therefore is a *Rite, a Rule of Celebrating the Eucharist*; For, This Substance *must Be, and Continue in, every Part of the Celebration*; without it, there cannot be any Lawful Celebration of the Sacrament at all; it is therefore more, much more, than Preparatory to, 'tis a Real Part of, the Celebration; And if to appoint and ascertain, in a Liturgy, the *Very Matter* of the Cup, is not a Rite of Celebration, 'tis impossible to know what a *Rite of Celebrating* is.

This Ecclesiastical, this Sacred, this Divine *Rite*, wherein the *Whole Celebration* of the Eucharist is so INTIMATELY concern'd, you debase, and misrepresent, to be no more than “*a Bare Order enjoind as Preparatory to the Celebration*”, as if it were no Part of the Celebration it self; which is So plain a Fallacy, that no One's Understanding, who knows any Thing of *Ritual Matters*, is likely to be deceiv'd thereby; but, forasmuch as some *English* Readers are not well acquainted with *these Things*, and you have not defin'd what  
is

is the *True Nature of a Rite*, I must do it for their *Security* against *This* and your following Misrepresentations of the Rite of the Mixture.

§ CLX. **T**HE True Nature then of a Rite is to be Learn'd from Dictionaries, Liturgick Rituals, and the Scripture Account of Rites.

1st, The *English* Word Rite, is deriv'd from the *Latin* Word *Ritus*, which in *Latin* Dictionaries signifies among other Things, a *Manner*, a *Custom*, an *Usage*, a *Ceremony*, a *Course* or *Order* \*. In our *English* Dictionaries it is, an *Order* or *Rule to be observ'd on Solemn Occasions* †

2dly, In Liturgick Rituals, a Rite is a Rule, made by a Governour or the Governours of a Church, to be Observ'd whether Publickly or Privately, with Relation directly to Some Religious Solemnity. Thus, as to *Privately*, in the *Latin* Church, among the Rules made by its Governours to be Observ'd in the Celebration of the Eucharist; under the Title || "*Ritus Servandus in Celebratione Missæ*". The Rule, Order or Course to be observ'd in the Celebration of the Mass, There are many Rules for the Priest to observe in the *Vestry*, about Things which That Church calls "*Necessary to the Celebration*", *ad Celebrationem Necessaria*; Some of which are, To *Wash his Hands*, with saying a *Particular Prayer* upon that Occasion; The Particulars of his Sacerdotal Dress, the punctual Order and Manner of attiring himself with 'em, and the Prayers he is to say at putting each of them on \*†, &c. which are therefore Rites of, or belonging to, the Celebration, because they are Rules by the Church Governours appointed to be observ'd directly with relation to the Celebrating of the Solemnity of the Eucharist. So again, in the Ritual of the *Greek* Church \*\* we see in Page 58, 59, 60. Like Rules to be observ'd by the Priest and Deacon in the *Vestry*, about the Particulars of the Sacerdotal Attire, the Order and Manner of putting them On, and the Prayers and Blessings then to be used; all which are Likewise Rites of, or belonging to, the Celebration of the Eucharist, for the very same Reasons as above.

3dly,

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\* [Vid. *Cole*, and *Littleton*.] † [Vid. *Kersey*, and *Bailey*.]  
 || Vid. *Missale Romanum*. \*† Vid. *Orationes dicendæ cum Sacerdos induitur Sacerdotalibus Paramentis*. \*\* Vid. *Goar's ETXODACTION, five Rituale Græcorum*.

3dly, The Scripture Account of Rites, shews us That the Word *Rites*, is the Same as Rules or Customs appointed to be observ'd, whether in Publick or *Private*; Thus *Acts* vi. 14. "*This Jesus*" — "*shall change the CUSTOMS which Moses DELIVER'D us*"; The Marginal Reading for *Customs*, is, by our Translators, put *RITES*: So *Hebrews* ix. 1. "*The first Covenant had also ORDINANCES of Divine Service*"; the Margin, for *Ordinances*, Reads "*Ceremonies*". Again, *Verf.* 10th, "*Meats, and Drinks, and diverse Washings, and carnal ORDINANCES*"; The Margin for this last Word puts, "*RITES or Ceremonies*": And every discerning Person who has Read *Moses's* Law, knows, that he gave them Rules and Ordinances for Customs or Rites to be observ'd *Privately* as well as Publickly; Thus, for Example, The Priests had Rules given them, of Legal Uncleanesses, such as their "*Touching any Thing that is Unclean by the Dead*" or "*Touching any creeping Thing*" prohibited, &c. which Uncleanesses, while upon them, disqualified them from Eating "*of the Holy Things*" *Lew.* xxii. To avoid these and Such like Uncleanesses, tho' of *Private Observance*, were Rules or Rites of their Eating those Holy Things. So it was a Rule for the *Israelites* about the first Fruits of their Harvest, that they should "*Eat neither Bread, nor parched Corn nor Green Ears until the Self same Day that they brought an Offering unto God*", *Lew* xxiii. 10. 14. This of not Eating, tho' of *Private Observance*, was a Rule or Rite of, or belonging to, that Offering. It was an Ordinance of *Divine Service*, that whosoever TOUCH'D the Body of any dead Man, it render'd him Legally Unclean, So that if, having this Uncleaness upon him, he enter'd into the Sanctuary, he would have defiled "*The Tabernacle of the Lord*", *Numb.* xix. 11. 13. Therefore, the Care of preserving themselves from this Uncleaness, tho' of *Private Observance*, was a Rite of, or belonging to, their Solemn Approaches to God in his Sanctuary. Lastly, to name no more, The *Israelites*, *Numb.* ix. 3. were commanded to "*Keep the Passover with ALL THE RITES thereof*"; Now, certainly *all the Rites thereof*, were all the *Rites*, all the *Customs*, all the *Orders* they were enjoin'd to observe in and with relation thereunto, among which, this was One, That the Lamb, or Kid for the Feast of the Passover, was to be "*a Male of the first Year*", [*Exod.* xii. 15] This was a Stated Rule, a Rite of, or belonging to, the Celebration of the Passover, notwithstanding the *Private Observance* thereof, in ascer-  
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taining the *Age of the Lamb or Kid*, by the private Owner, or else the Keeper of the Sheep or Goats, [from which it was to be taken] who certainly knew the Time when he was *year'd*, that is, brought forth by his Dam.

Thus we see by numerous Evidence, That, where there is a *Custom, Usage, Course or Order* to be observ'd, whether Publickly or *Privately*, by Rule directly relating to, and upon Occasion of, a Religious Solemnity, There we certainly Have a *Rite* of, or belonging to, *the Celebration* of that Solemnity; and that Consequently, the *Custom and Usage* of practically determining and ascertaining the Matter of the Sacramental Cup to be Wine and Water mix'd, and to be observ'd, whether Publickly or *Privately*, by Rule *directly* relating to, and upon Occasion of, any Celebration of the Eucharist, is beyond all reasonable Doubt a *Rite* of Celebrating the Same: And therefore, this Mixture, when made by Rule, tho' *Privily*, is a Rite of Celebrating the Lord's Supper, not to be found in the Book of Common Prayer, and is therefore forbidden by the Acts of Uniformity, the now Church of *England's* Laws, which prohibit any *Rite* of Celebrating the Same, which is not in that Book.

§ CLXI. **T**O avoid this Charge brought against the Private Mixture promis'd by your new Party, if they really perform it, you are So *finely improv'd*! as now to deny, that it is a *Rite or Ceremony of Celebrating*, nay, so compleatly finish'd! are you in your Principle of the High Dignity of their Mixture, That you advance it to the Super-eminent Preferment! of being no more a Sacred Rite of Celebration, than are "*The Vintners drawing the Wine*", And "*The Bakers making the Bread*"; for, you expressly affirm,

"*They are AS MUCH RITES AND CEREMONIES OF CELEBRATING as the MIXING OF THE CUP*"  
pag. 15.

Thus, as we are all agreed, That these Acts of the *Vintner* and *Baker* are *No Rites of Celebrating*, So, if we may believe you, The promis'd *Private Mixture*, of your new Party, if really perform'd, is no more a *Rite* of Celebrating, than are the said Acts of those mechanick Trades; and consequently, as you make it to be *No Rite*, the Plain English thereof is, that it is *no Rule* of the Governours of your Church to be observ'd, upon the Solemn Occasion of Celebrating the Eucharist; 'Tis *no Custom, no Usage, no Order, no Ceremony,*

mony of theirs relating thereunto: What then have Catholick Christians to do with it, what Value can they put upon it, since you, who are One of its *chief Contrivers*, and therefore should know its *Meaning and Intention*, have thus sunk it into *Nothing at all*? But you are not Singular in detracting from its *intimate Relation* to the Eucharistick Solemnity; for, I long before now saw a Letter of your Mr. G — wherein he deny'd this Promis'd Mixture to be *any Rite*; So that it looks, as if you and some of your Party were forming a Scheme, to render it as altogether an Insignificant Thing, a meer Trifle of no Importance, and no more a Part of your Communion Service, than are the Vintners drawing of Wine, and the Bakers making of Bread; which I am sure are no more any Parts of that Service, than are the Farmer's sowing his Wheat, and the Gardiner's planting his Vine; for all which *Mechanical Operations*, I am very certain the Governours of the Church never gave them any Liturgick Rules whatsoever, with relation to the Solemnity of the Holy Sacrament of the Body and Blood of Christ.

§ CLXII. **T**O Corroborate your and your Mr. G — 's Notion of your Private Mixture's being *No Rite, &c.* — you tell us, "*The first Rite or Ceremony of Celebrating is the Priest's placing the Bread and Wine on the Altar*". p. 15.

But here, Sir, you don't mind your Common Prayer Book; for, there we plainly see, This is not the *First Rite*; there are Other *Rites*, that is, Other Rules of, or directly belonging to, the Celebration, which are appointed to be observ'd, before this, which you mistakingly call "*The First*" can be perform'd; namely, The *Rite* or Rule to prevent "*Dissent and Superstition*" — "*concerning the Bread and Wine*", that "*it shall suffice, that the Bread be such as is usual to be Eaten; but the Best and Purest Wheat Bread that Conveniently can be gotten*": another *Rite*, is, The Rule to Secure, That this "*Bread and Wine for the Communion*" shall, to avoid all Dispute, "*be provided by the Curate and Church Wardens, at the Charges of the Parish*". These Rubricks are among those that are printed at the End of the Communion. There are other *Rules* directly relating to, and are therefore *Rites* of Celebration, which must be observ'd before this which you erroneously call "*The first Rite*" can take Place; namely "*The Table at the Communion*".

"*munion Time*" to have "*a Fair white Linnen Cloth upon it*"; Another, That it "*shall stand in the Body of the Church, or in the Chancel, &c.*". Another, of the Priest's "*Standing at the North-side of the Table*"; as in the Rubricks printed at the Beginning of the Communion Service. These, when there is a Communion, are most notoriously Rules appointed by the Church of *England*, to be observ'd directly with regard to, and upon Occasion of, her Solemn Celebration of the Eucharist, they are therefore Some of her *Rites of Celebrating the Same*; They are Every one of 'em to be observ'd, before your misnam'd *First Rite* can at all take Place; and consequently, you are very much mistaken, to say no worse of it, when you teach, That "*the FIRST Rite or Ceremony of Celebrating is the Priest's placing the Bread and Wine on the ALTAR*"; In which Assertion you also introduce the Word *Altar*, another Fallacy, as if the Church of *England's* Rubrick for "*Placing the Bread and Wine*", had the Word ALTAR in it, when in Truth She there admits not at all of that Word, but expressly and manifestly uses no other than the Word TABLE, having rejected the Word ALTAR out of all the Rubricks of her Communion Service.

§ CLXIII. "**B**ISHOP Andrews, &c. *mix'd the Cup*". He and "*Others who mix'd*" were "*noted for Strict Observers of the Laws of the Church of England*", — they "*understood the Laws of their Own Church, as well as this Gentleman*"; Say you p. 16.

With all my Heart, Let 'em have understood those Laws even much better than this Gentleman, if you please; yet, their *Superiority of Understanding*, is no Argument that their Practice in that Instance was Conform to those Laws, Because 'tis impossible to prove, that the *Practice* of Men of such Superior Knowledge, is always and invariably an undoubted Conformity to, and Manifestation of, the true Nature of the Law; neither has Bishop Andrews any where told you, that this his Practice was so Conformable; and if he had told you that it was; the Plain Letter of the Law of the Rubricks, and of the Act of Uniformity, would have lay'd open the Mistake. He and others have been noted for "*Strict Observers of her Laws*" amounts not to an Argument, that they who have noted them as Such *Observers*, were not themselves *mistaken*, or *inadvertent*, as to some of her Laws, or the Strict Observance of them; Besides, 'tis frequently seen, that Bishops and Learned Doctors, who

full well understand their Liturgy, and are esteem'd Strict Observers of its Rules, do, notwithstanding take the Liberty to vary therefrom in Several Remarkable Instances, especially where they think, that Duty obliges them there-to; Witness, your Self, Doctor, when you was in the Publick Communion, and acted *Contrary* to your *True Understanding* of Rubrick, and to the Esteem you had acquir'd of Being a *Strict Observer* of the Laws of the Church of *England*; your Dissertation, p. 359. has given the World full Evidence of such your *Contrary Practice*, when you thought it was your incumbent Duty, tho' at the same Time you knew, that the Laws of the Church of *England* were against Such your Practice.

Bishop *Overal's* Understanding of her Laws, and Some *Men's Judgment* of his Strict Observance of them, are no Arguments, that he was a Strict Observer of those Laws; for, he manifestly broke through 'em, by his immediately adding the Prayer of Oblation, as soon as he had utter'd the Words of Institution, when he Consecrated the Elements. It was his Duty So to do, and so it was Bishop *Andrews's* to mix: but, neither the Facts of the One or of the Other of these Bishops, in *Prosecution of their Necessary Duty*, is any Proof of their having Acted agreeably with the Rubricks of their Common Prayer Book, in which, Bishop *Andrews*, 'tis Certain, Could find *No Rubrick* for *Water* to be mix'd with the *WINE*, any more than Bishop *Overal* could find a Rubrick to utter a Prayer of Oblation, immediately after the Words of Institution.

But to talk of Particular Doctors, is very remote from the Point, by Reason of the Contrariety of their Judgments against One Another, and some of these very Doctors being *Contrary* to themselves, in the Change and Alteration of their Judgment and Practice too, with relation to the very same Laws of the Church, as I have largely shew'd already, in several Parts of these Papers; and therefore, to be *Pertinent* to your Promise of "*Expressly and manifestly, &c.*" you must give us Some Law of your Church, if you can.

§ CLXIV. **Y**OU Try at it, by your Fallacy of pretending "*That in the Language of the Church MIXT WINE is called by the Name of WINE*", p. 16.

This Your Equivocation is largely laid open and refuted in my p. 18 to 20. 26. 96. 97. 289. 290. 309. to which I add here,

1st,

1st, 'That the Church of *England* has now No such Language as MIXT WINE, in any One of the Rubricks of her Communion Service; and therefore, 'tis a fallacious Way of Speaking, to say "*That in the LANGUAGE OF 'THE CHURCH MIXT WINE is called', &c;*" 'tis misleading those who are not aware, and may fancy by this, that the Church has Such Language as *Mixt Wine*, when in Truth She uses no Such Terms; her *Language*, when speaking of her Sacramental Cup, being no other than WINE, without annexing the Word *Mixt*, thereto; as all her Rubricks and Catechism do testify, "*Expressly and manifestly*" to the Eyes of every Reader. But,

2dly, If by this Equivocation you would have us believe "*That in the Language of the Church*" her Word "WINE", is "MIXT WINE"; and that therefore, Her Rubrick which Commands "*Wine*", do's command "*Mixt Wine*"; Then I must tell you, that you may with as much Reason attempt to persuade us, that we have no Use of our *Eye Sight*, and that our Intellect must be so Stupid, as to take the Two Extreams of a Contradiction, to be at perfect *Unity and Agreement* with one another; For, as sure as we have Eyes, so Sure and Certain is it, that *Mixt Wine* cannot be Seen to be the Language of the Church in that Rubrick; And, as Sure as you have own'd in your 14th Page, that "*the Church of England INDEED has NOT COMMANDED*" the Mixture, [which in my 334th Page I pray'd you to *Remember*] So it is Certain, beyond all reasonable Doubt, that you are involv'd in a Direct, Express and Manifest Contradiction, when you teach that *She Commands* the Mixture, as you most certainly do now, by endeavouring to persuade us, that her Word WINE is *Mixt Wine*, which unavoidably represents her to Command *Mixt Wine* in her Rubrick, where She Commands *Wine*.

Her Present Law then, according to you, "*Indeed has not Comanded*" the Mixture, ——— RIGHT: and yet, indeed it has commanded the Mixture, ——— WRONG, Sir, Diametrically opposite to the Truth own'd by you, as in my p. 334; And these two are as reconcilable to One another as Light and Darkness.

§ CLXV. **T**O defend your Agreement for a *Private Mixture* after you had declared and promis'd, that "*you must and should always insist on the Publick Use of the Mixture*", as in my p 41. 44. 64. You would argue That

P p 2

1st,

1st, "*Privately or Openly is but a Circumstance*".

2dly, "*Provided we are ASSURED that the Cup is mixed*", you "*cannot suppose it necessary that EVERY Person should see it done*" And,

3dly, You "*doubt not of their Integrity*", ——— who "*have promis'd that they will MIX*" ——— "*PRIVATE-LY*".

But, Sir, why with these pretended Reasons, did not you adjoin, if you could, Substantial Arguments to refute the Reasons you gave them, why you "*must and should always Insist on the PUBLICK Use of the Mixture*"; As they are register'd in my 41st Page? But you cannot refute them; 'tis right not to attempt it; They stand in full Force, and Witness manifestly against all your new Pretences, which are too thin to cover and hide the Deformity of your Private Agreement. For,

1st, *Privately or Openly*, is not a Bare Indifferent "*Circumstance*", when the known Enemies of any Divine Institution relating either to Necessary Articles of Faith, or the Necessaries of Publick Worship, have exerted themselves against Such Necessaries, to extirpate the Belief of the One, or the Practice of the Other: In Both these Cases your "*Privately*" is a Shameful Injurious Affront to the Divine Authority of the Institution, as it hides the Profession or Practice of the *Necessary* under a Thick Cloud of Darkeness, hinders thereby its farther Propagation, treats and debases it, as a Thing of no Importance to the Edification of the Church, and by entrusting it, to the no more than *Private Guardianship* of such its known Enemies, who continue to disown its Divine Institution, exposes it to be utterly lost and sunk among them; and much, very much more is it so, when a Sound Church, not only acquiesces in this of "*Privately*" among such Enemies, but to please and unite with them, joins in such their demanded "*Privately*", and departs from and rejects her own *Publick* Profession or *Publick* Practice, in the same Instance. A wonderful Prevarication! without any Example in the Primitive and Universal Church: Therefore, *Openly* to profess the before oppos'd Necessary Article of Faith, or *Openly* to Practice the before oppos'd Necessary of Publick Worship, is not, cannot be, a meer indifferent Circumstance only; No, in such a Case 'tis absolutely Necessary for the Church, 'tis her Bounden Duty to Guard against these Numerous Evils, by her own Constant and Steady Perseverance

rance in the *Open* Profession, or *Open* Practice of such opposed Necessaries, for their Support and Propagation, to the Glory of God's *Authority* who instituted them, and to the Edification of his People, for which Ends they were instituted; And farther, as much as in her lies, she ought in a spiritual Way, to oblige all the Enemies of those Divine Institutions, to make the Like *Open* Profession, or *Open* Practice with her, or else by no Means to close with them, in, and upon the Condition of their demanded and promis'd *Private* Profession or *Private* Practice only.

The Application is very Just to the Case of the Mixture, and the Enemies of its Divine Institution, with whom you have agreed to Lay aside your *Open* Practice thereof, in Compliance with their Demand, and upon Condition of their Promise to mix the Cup, only in *Private*; For which I pray God to Grant you Repentance; more especially because

2dly, Your saying "*Provided we are ASSURED that the Cup is mixed*" &c. stands upon no firm Foundation; Its affected *Privacy*, and by the *Enemies* of its Divine Institution too, is a Bar against Our being ASSURED; and indeed your *Own Reasons* for the *Necessity* of its being done *Openly* [as in my Page 41.] do fully prove, that their Promise for no more than *Privately* to mix is no Security: and Consequently your talking of our being "*assur'd that the Cup is mixed*", is very remote from being a just Vindication of your clandestine Agreement with them, in this Article.

Your saying you "*cannot suppose it Necessary that EVERY Person should see it done*", is utterly insignificant; because, your own, and other Reasons which have been press'd for the *Necessity* of *mixing Openly*, sufficiently prove, That Every Time of Celebration, it is "*Necessary*" to be done so manifestly in the Congregation, as that all *accidental*, or *design'd Omissions* thereof may be prevented, and that the Communicants in General, who are present, may be assur'd of, and edified by, its due Performance in their Presence. This prevents all *Doubt* and *Scruple* that may arise in the Breast of any Communicant during the Time of Divine Service, concerning the Truth and Reality of the Mixture's being made; and 'tis Security sufficient to every individual Member of the Congregation, that the Ordinance of Christ is not omitted or rejected; which Security the Church, in Duty to her Lord, is bound to give in *Fact*, for the *Exact* Ministrations of the *Necessaries* of his Publick Worship.

3dly, You “ *doubt not of their Integrity* ”. What’s That to all the Communicants? Is your *Trust* in the Frailty of weak Man, a Secure Rule for them to follow? If they should follow it, and your Men of Integrity should chance to *fail in Performance*, from what Cause soever; and where is the Man, that’s exalted above all *Possibility of so failing*; would not the faithful Communicants, in Trusting to this Supposed *Integrity*, be found to have follow’d the Direction of a *Crooked Rule*, which has Led them out of the Way of their Pious Design of Receiving an *Unmain’d Sacrament*? What is this But forsaking the Certainty of performing a Duty, for the Risque of not performing it at all? And Where did you ever hear, That SUCH TRUST and Confidence in the *Integrity* of Frail and Inconstant Man, and of Enemies too of a Duty as of *Divine Institution*, was a safe Rule for the Church to Lay aside her certain open Performance of that Duty, in Exchange for An Uncertain Private Discharge thereof depending on nothing more than the *Integrity, Watchfulness and Diligence* of such Enemies who continue to disown its Necessity? The Primitive and Universal Church, never had any Instance of this Kind; and thus your not doubting of the *Integrity* of your new Party, is no Rule for our Guidance and Direction.

§ CLXVI. **T**HE Attempts which you and your Northern Friend have made, to prove that the Church of *England’s* Laws allow of the Use of the Mixture, make your Agreement for a *Private Mixture*, to have but a very odd, whimsical and Irrational Appearance; for, if what you and he pretend, were true, then, Publickly to mix would be no Breach of her Laws, and therefore your *Private Mixture* could not, in such Case, be rationally grounded on any Fear of Breaking those Laws; But if [as the Truth is] her Laws are against Mixing the Cup, then, your *Private Mixture* is *irrationally* grounded on the Licentiousness of Breaking her Laws in Secret, tho’ you dare not do it in *Publick*: If your Party with their Notion of the No Necessity of the Mixture, agree Privately to mix, only to comply with what they reckon is Our *Needless* Fancy, then, their *Private Mixture*, if performed, stands upon the *Irrational* Foundation, of the Lawfulness of adding an Uninstituted Matter to the Instituted Matter of the Sacramental Cup, upon their own Principles; So unaccountably odd and unreasonable is it, on which Side soever you take a Prospect thereof.

§ CLXVII.

§ CLXVII. **U**PON the Whole of your Endeavour, to prove that the Church of *England* allows of and provides for the Mixture; you have done nothing; Your Promise of "*Expressly and Manifestly*", is utterly broken; you have not prov'd that she allows it so much as by Implication; but your new Way of Understanding the Liturgy has plung'd you into Inconsistency, Self Contradiction, and great Absurdities, while fruitlessly labouring upon this Article. Nothing then remains, but for you, and all of us to remember, That, when you undoubtedly Understood the Plain English of your Common Prayer Book, you, in your Excellent *Dissertation concerning the Ancient Liturgies*, inform'd us, Expressly and Manifestly, That "*Calvin and his Followers began the Practice*" [of Excluding Water from the Eucharistick Cup] "*at Geneva, from whence it was brought hither by Bucer, Martyr, Fagius, and their Partizans, by whose Interest the WATER was also excluded from the Sacramental Cup in the ENGLISH LITURGY*". p. 89.

That among the *Material Alterations* made in the Present Common Prayer Book, from the first Reform'd Liturgy,

"*In the first Place, the mixing Water with the Wine was laid aside*". p. 352. And of the C — of E — you say "*It was Evident that She had by Authority and Law set up an Office for the Ministration of the Holy Communion, without appointing any MIXTURE OF WATER WITH THE SACRAMENTAL WINE*". p. 370.

I proceed now to See, how you perform your Promise of An *Express and Manifest* Allowance and Provision, for



## II. The Oblation, or Sacrifice of Christ's Sacramental Body and Blood in the Eucharist.

§ CLXVIII. **U**PON this Head you give us not one Instance of your promis'd "*EXPRESSLY and MANIFESTLY*", nor indeed any Thing Like it; 'tis utterly out of your Power to find it in your  
Communion

Communion Service. What you endeavour towards this, from p. 18. to p. 26. is sufficiently obviated and answer'd already in these Papers; and particularly what you say of Bishop *Hickes* is answer'd in my p. 210. to 213. of Mr. *Laurence's* Laick Attempt is refuted in my p. 24. and p. 213 to 215; and of the Homilies, in my p. 30, p. 216, 229, 230.

§ CLXIX. **B**UT the Improvement! of your Private Invention, must not be neglected, it having produc'd, a *Little Essay*, which has not before been brought to the Trial, but now upon its first *open Appearance*, betrays it self to be not only insignificant, but a *Contradiction* to Truth and Equity in the Conclusion: For, you have given us, Your own *unfair* Attempt upon Mr. *Johnson's* Book of the Unbloody Sacrifice; A Fallacy, which, by Letter I am assur'd, you in *Private* have made Use of, to make Profelytes to your *New Scheme* of offering the Christian Sacrifice, without any Prayer of Oblation whereby to offer it; and 'tis This; Mr. *Johnson* in the First Part of his said Book at pag. 14. Chap. I. Sec. IV. Says of the *Levitical* Sacrifices, "*The Priest used NO WORDS, but the ACTIONS were Significant, and spake the Thoughts of him that perform'd the Office. Nor can I upon the best Enquiry I am able to make, find any Ceremony generally thought necessary for OFFERING a Sacrifice, but only the ACTIONS, whereby the Sacrifice was presented*".

Upon which Words of his, you thus pretend to argue in your 19th Page.

"If then a *Sacrifice* or *Oblation* is made by the ACTIONS only, as Mr. *Johnson* (than whom no one appears to have made a stricter Enquiry into this Matter) has asserted and proved, there is Certainly an *Express and manifest Oblation* provided for in the Communion Office in the Book of Common Prayer". Thus you,

And I say, this your Inference is an Egregious Fallacy and Deception; For,

1st, You don't fairly lay before your Reader, the said Mr. *Johnson's* further Knowledge, which he himself gives us of the *Rite* Necessary for Offering the Great Christian Sacrifice of Christ's Sacramental Body and Blood, and whereof you are not, or ought not to be ignorant; Because in the Farther Progress of his Excellent Book at p. 327. and 328; He refers to this very Passage you quote from him, and then proves, that Prayers and Praises are the

the Only Necessary Rites whereby to Offer this most Pure Sacrifice ; His Words are these, and very remarkably explaining your said Quotation from him :

" I have shew'd " Chap. I. Sect. IV [says he] " That  
 " no Rites are necessary to Sacrifice, but only the ACTION  
 " or ACTIONS by which the Oblation is made : And I have  
 " there and elsewhere observed, that the Oblatory ACTIONS  
 " under the OLD LAW were sprinkling the Blood, and burn-  
 " ing the Whole or Some Part of the Material Oblation Now  
 " I shall shew, that the ONLY NECESSARY RITES to  
 " be observ'd in offering the CHRISTIAN SACRIFICE, after  
 " the Priest has accepted and presented the Oblation at the Altar  
 " (which is absolutely necessary in all proper Sacrifices) are the  
 " PRAYERS and Praises of the Eucharistick Liturgy". This  
 he proves by Citations from the Ancients in his 328  
 Page, Consequently, that the Christian Sacrifice must neces-  
 sarily be offer'd by Prayer, and thereby lays Open your Fal-  
 lacy of representing that Sacrifice, as made by the AC-  
 TIONS only, where there is manifestly No Rite of offer-  
 ing it by a PRAYER OF OBLATION, in your Commu-  
 nion Service.

2dly, Your Inference from Mr. Johnson is a Deception,  
 because, you Let not your Reader into that Learned Wri-  
 ter's more ample Discovery of the Truth of this Matter,  
 for, in the 2d Part of his Unbloody Sacrifice p. 71. to 81.  
 He shews the Agreement, and DISAGREEMENT of the  
 Eucharist, with the Sacrifices of the Ancients, as to the  
 MANNER in which it is OFFER'D ; and then from p. 81  
 to p. 92. &c. He proves, that

" Prayer was a Rite of Sacrifice used by the Patriarchs " ;  
 p. 81. That

" Prayer " was " used in Sacrifice by the Jews " ; p. 82.  
 That the

" Jewish Priests " were " implicitly required to offer Sa-  
 " crifice by Prayer " ; p. 83. That the

" Gentiles always offer'd by Prayer " ; p. 85. That

" Prayer is the Proper Way of offering Sacrifice " ; p. 88.  
 That

" Christ did so offer the Great Sacrifice ", p. 89. That

" We are to Offer the Eucharist by Prayer openly pronounced " ;  
 p. 90. That

" To offer Bread and Wine, as the Representatives of "  
 Christ's " Body and Blood by a Prayer, or a direct Address to  
 " God the Father, has been the constant Practice of the Christian  
 " Church " ; p. 90. And he there presents his Reader, with

" *The Prayer immediately following the Words of Institution in the most Ancient Liturgy now Extant*", the Same as in our New Office : And proves that Prayer

" *Best fits the Nature of the Eucharist*". p 91. 92.

All this you very well know, or shou'd know of Mr. Johnson's Book, That you have detractingly misrepresented him, by rending a small Scrap of his, from the *further* and *more Ample and Critical* Account he gives of the *Truth* of this Matter, wherein he manifestly proves Prayer to be the *Great Necessary Rite* whereby to Offer the Sacrifice of Christ's Sacramental Body and Blood ; You also know that Your Communion Office has no such Prayer of Oblation ; and Consequently, your Attempt to infer from him, that "*There is Certainly an EXPRESS AND MANIFEST Oblation provided for*" in that Office, is a Notorious Fallacy, necessary to be expos'd, because you have, by *This very Abuse of That Author*, privately and clandestinely endeavour'd to draw Disciples after you, who, it may be, had not the Means in their Hands whereby to discover the Deception : and the more aggravating is this your Way of Dealing, because

§ CLXX. **W**HEN with undoubted Knowledge and Understanding of the Laws of the Church of England, and of the Plain Easy English of her Common Prayer Book, you wrote your aforesaid *Dissertation*, you deliberately assur'd the World, in that Work of yours, concerning The "*Oblation of the Sacramental Body and Blood of Christ*". —

" *That it is Omitted in the Communion Office of the Church of England, is Evident to ALL that are ACQUAINTED with that Liturgy ; and that it was not CASUALLY but WILFULLY left out there*". p. 119. That

" *The Church of England has wilfully and designedly omitted to make the Oblation of the Sacramental Body and Blood of Christ, which he himself made and commanded us to make*". pag. 120. And after naming Bishop *Hickes*, Bishop *Overal*, Arch-Bishop *Laud*, and Bishop *Taylor*. p. 121. 122. You say,

" *That all these Learned Bishops saw and believed the Want of the Oblation to be a very Great Defect in the Liturgy of the Church of England, and as far as they were able endeavour'd to supply it*". p. 122. That

" *The Reformers of the First Reformed Liturgy have*" —  
" *put OUT the PRAYER OF OBLATION*". p. 354. And  
" *So*

" So much of this Prayer as the Second Reformers thought  
 " Expedient to Retain, was cast into the Post Communion Office,  
 " not to be used till after the Bread and Wine were distributed  
 " and consumed; that so there might be NOTHING LIKE  
 " THE MAKING OF AN OBLATION of the Gifts unto  
 " God". pag. 354.

From all which 'tis manifest, that, When you knew the  
*Plain Easy English* of your Common Prayer Book, The Obla-  
 tion of the Sacramental Body and Blood of Christ, was  
 not in the Communion Service thereof; The English of  
 that Book is still the very same, without the Least Altera-  
 tion, and therefore the said Oblation is even now *not There*;  
 and consequently, your asserting that "*There is certainly an*  
 " EXPRESS and MANIFEST Oblation" [as to this Great  
 Oblation] "*provided for*", in the said Communion Office,  
 is an *Express and manifest* Contradiction to that *Plain Easy*  
*English*, and to that &c. — &c. — &c. — which  
 your Sacred Function obliges you to Teach.

Next Let us see, How you perform your Promise of "*Ex-  
 pressly and Manifestly*" as to



### III. *The Invocation, to make the Bread, and Contents of the Cup to BE the Bo- dy and Blood of Christ.*

§ CLXX. **U**PON this Article you say but very little  
 from p. 26. to p. 28. Which, tho suf-  
 ficiently obviated and answer'd before in these Papers, viz.  
 at p. 22. 23. 28. 52. to 54. 79. 129 to 142. 186. to 201;  
 Yet I must guard my Honest Reader against the Surprize  
 of Those Fallacies, which are contain'd in that very Lit-  
 tle you offer upon this Head.

Your Beginning tells us " THE INVOCATION is "  
 — "*Express and manifest in the Liturgy of the Church of*  
 " England. *There cannot be a more Express or manifest Invoca-*  
 " *tion than the Words Hear Us, O merciful Father, we hum-*  
 " *bly beseech thee, &c.*" p. 26.

Here, Sir, we must distinguish upon you; "THE INVOCATION" ——— "Express and Manifest" is not in those Words, 'Tis Fallacious to say so, your Expression carries a Distinguishing Emphasis, it conveys to the Imagination, A Particular Idea, of "THE Invocation" Contended for; and may induce the Undistinguishing Reader to Suppose, you design that Same Invocation, to be *Express and Manifest* in your Prayer "Hear us, &c." You know, that "The Invocation" demanded, and Argued Necessary, to be address'd to Almighty God, is, That *The Bread and Cup may be MADE, or, may BE, the Body and Blood of Christ*; That you and we have deny'd this "The Invocation", to be at all in the Words "Hear us, &c.": You shou'd therefore have said more *Ingenuously* in General Terms, That the Words "Hear us, &c." are *An Invocation*, and to this you might have annex'd your "Express and Manifest" too; For, this would have been free from the Deception of your Emphasis, because Every Prayer is *An Invocation*, and so the Church of *England*, and all Assemblies that pretend to Religious Worship, have as many Invocations as they have Prayers; But, Every Prayer is not "THE INVOCATION", is not the Particular about which we are concern'd; no more is your Prayer "Hear us, &c." in any respect "THE INVOCATION", so much as implied, much less "Express and Manifest", as Every one may plainly see, who has Eyes and can read his English Mother Tongue. Thus much for rightly distinguishing as to *Just Expression*, to keep clear of Fallacy.

§ CLXXI. "THE only Question is", [say you] "whether this Invocation" [viz. your Prayer, *Hear us, &c.*] be a Blessing on our selves ONLY, "and not on the Elements also", p. 26. For the resolving of which Question, you Examine what is pray'd for in those Words, and recite the Petition "Hear us, &c." in its full Length. p. 27. Then you ask,

"Can we receive the Creatures of Bread and Wine ACCORDING TO HIS INSTITUTION IN REMEMBRANCE of his Death and Passion, and be thereby made PARTAKERS OF HIS MOST BLESSED BODY AND BLOOD, except those Elements be made His Body and Blood in Power and Effect"? pag. 27.

I answer you directly, that you CANNOT receive the Creatures of Bread and Wine according to his Institution, &c. as above, "Except those Elements be made his Body and Blood"

"Blood"; And 'tis manifest, That you have no Prayer of Blessing, That God would *make them Christ's Body and Blood*; and therefore, you do not "*Receive the Creatures of Bread and Wine according to His Institution*".

This, by God's Help, I will fully prove by Further Answers,

1st, From your Self, when you was in the full Understanding of your Common Prayer Book, Then, you clearly saw, and Have in Print told the World, [as a Faithful Historian and Divine,] That

"The Calvinists evidently maintain, That there is nothing but BARE Bread and Wine given us to be eat and drank with the Mouth in the Holy Eucharist; but then they believe that at the SAME TIME Christ gives us his very natural Body and Blood that is now IN HEAVEN, and we Eat and Drink it in Our Hearts by Faith". [Pag. VIIIth of the Preface to your Discourse concerning the Necessity of Discerning the Lord's Body in the Holy Communion:] and further in Pag. XVth of the said Preface you assure us

That "Bucer and Martyr Zealous Calvinists being sent for over hither to spoil our Reformation" ——— "The CONSECRATION Prayer was alter'd, so as to make it AGREEABLE to the CALVINIST DOCTRINE of the Eucharist". ——— "Then instead of desiring the Holy Ghost might Bless and Sanctify the Bread and the Cup, and make THEM the BODY and BLOOD of Christ, we were taught to pray, that we Receiving these thy Creatures of Bread and Wine according to thy Son Our Saviour Jesus Christ's Holy Institution, may be PARTAKERS of his BODY and BLOOD". — "That is" [say you] "That by Eating the Bread and drinking the Wine, we may partake of Christ's Natural BODY and BLOOD which is IN HEAVEN; which is exactly the Calvinists Notion."

These your two Passages I have transferr'd hither from my Pages 193 and 136, which laid together, give you a full Answer to your Question; for, Your Prayer *Hear us, &c.* being "*agreeable to the Calvinists Doctrine*", must necessarily mean, That

We can receive the Creatures of BARE BREAD AND WINE according to Christ's Institution, in Remembrance of his Death and Passion, and be thereby made PARTAKERS OF HIS MOST BLESSED BODY AND BLOOD, "*that is now in Heaven*"; without those Elements being "*made his Body and Blood in Power and Effect*". This is the Calvinist Notion "*Nothing but Bare Bread and Wine*" are

are given us to Eat and Drink with the Mouth; Your Calvinistical Prayer therefore do's not pray, That you may receive This Bread and Wine made Christ's Body and Blood; The Only Body and Blood it prays you may be Partakers of, is Christ's Body and Blood now in Heaven; And this produces

2dly, Another Answer of your Own, To your Question, which you shall have in your Own Words, wherein you rightly teach, That this Calvinistical Prayer,

" *Makes a Plain Distinction, betwixt the Bread and Wine, and Our Saviour's Body and Blood*". — That it

" *Evidently supposes them to be Two Distinct Things*. Grant that we receiving these thy Creatures of Bread and Wine may be Partakers of Christ's Body and Blood. Which manifestly implies The BREAD and WINE to be distinct or Different Things from the BODY AND BLOOD". —

" *And Except they are supposed to be TWO THINGS, then the Prayer is, that We receiving or partaking of the Body and Blood of Christ may be Partakers of his Body and Blood*". Which you Term a

" *Nonsensical Interpretation*" — " *of this Petition*", [In the Preface aforesaid at p. xx]

From whence it inevitably follows, that, according to your Self, This Calvinistical Prayer, makes the Bread and Wine Received to be ONE THING, and the Body and Blood of Christ you pray to be Partakers of, ANOTHER: And that therefore, That Same Bread and Wine, are not pray'd for, to be made Christ's Body and Blood. And you are also to be remembred; that, after you had been giving an Account of Our Lord's Doctrine, of Eating his Body and Drinking his Blood, in the Institution of the Eucharist, you then say [*ibid.* p. xx.]

" *But I know not how to RECONCILE the Consecration Prayer in the Present Establish'd Liturgy to THIS DOCTRINE*".

And thus you have your Own Answers to your Question before us: The Sum of which, is, That your Prayer "Grant, &c." being made agreeable to the Calvinist Doctrine, and not reconcileable to the True Doctrine of the Institution; do's therein Suppose, That you Can in the Eucharist Receive Bare Bread and Wine, "according to Our Saviour's Institution"; and that you Can then be made Partakers of Christ's Body and Blood now in Heaven, without Those Elements being made his Body and Blood; and that consequently, in that Prayer there is no Petition to make

make the Bread and Wine the Body and Blood of Christ ; That very Bread and Wine, even in the Act of RECEIVING, being by the Prayer it self, distinguish'd from the Body and Blood of Christ, of which, God is therein pray'd to make you Partakers. — A Novelty not to be found in the Institution ; and to which the whole Catholick Church is an utter Stranger ; for, by the one and the other we are Taught

“ *That the Bread and the Cup in the Holy Eucharist are the ONLY BODY AND BLOOD which Christ appointed us to Eat and Drink* ”, [as you have well observed in the xviith Page of your said Preface.]

§ CLXXII. **B**UT I have another Answer to your Question, which the very Letter of your Communion Service plainly dictates to the Understanding of Every Impartial Catholick Reader ; 'Tis this, That your Question is grounded upon a Supposition, which is not allow'd you to be True ; It takes for granted, That you “ *receive the Creatures according to Christ's Holy Institution* ”, as in the Prayer ; when in Truth, you do not by the Rules of your Communion Service, receive them according to that Institution ; and therefore your Question is Fallacious. This is evident in the Three following Particulars :

1st, In respect of the *Matter or Substance* of the “ *Creatures* ”, which “ *according to the Institution* ” must be Bread and Wine mingled with Water ; But your Communion Service provides not this *Instituted Matter of Wine mingled with Water*, therefore, by this Service, you receive not “ *the Creatures of Bread and Wine according to the Institution* ”.

2dly, In respect of the *The Great Oblation of the Creatures*, which the Institution requires they shou'd be made to the Father, for a *Memorial of Christ Death, &c.* that we may Eat and Drink of the Great Christian Sacrifice, so offered : But your Communion Service makes not This Instituted Oblation of them ; Therefore, by this Service, you do not, in this respect “ *Receive the Creatures of Bread and Wine according to the Institution* ”.

3dly, In Respect of the Consummate Divine Worth, Value, and Quality of the Creatures to be received ; which, the Institution requires should be Bread and mixt Wine, made the Body and Blood of Christ before the *Act of Receiving* : But, we have seen already, that the Prayer, being Calvinistical, speaks of them, as no other than Bare Bread  
and

and Wine in the very Act of *Receiving*; nay, The Very Words of that Prayer do themselves distinguish the Bread and Wine, from the Body and Blood of Christ, in the Act it self of *Receiving*; that is, the Bread and Wine are one Thing, and the Body and Blood another; therefore, the Bread and Wine are not, that Body and Blood; and Consequently, Your "*receiving the Creatures of Bread and Wine*" is not receiving them according to Christ's Holy Institution.

Your Question then being thus wrong founded, is of no manner of Importance, but indeed a Fallacy, because, by your Question, you'd pretend to make it evident, That your "*Elements are made*" Christ's "*Body and Blood*", upon a Presumption of the Truth of the Premises, That you "*receive*" those Elements "*according to his Institution*"; But these Premises are not True, you do not SO receive the Elements by the Rules of your Communion Office, as I have just now shew'd; and therefore, the Consequence you aim at, is not True, those Elements are not His Body and Blood.

§ CLXXIII. **B**UT to Back your Fallacious Question, you as fallaciouſly add

"*He that EXPRESSLY and MANIFESTLY prays for the End, EXPRESSLY and MANIFESTLY prays for the Means, without which that End is not to be obtained*".

P. 27

This Fallacy I have largely detected in my Pages 140. 141. 142. which needs no Repetition here. But, why, Sir, don't you tell us, what is the END and what are the MEANS, you pretend are pray'd for in your Petition "*Grant, &c*"? What is the *True End*, and what are the *True Means* which ought to be pray'd for? Had you but "*Expressly*" named them, and attempted to prove that they are pray'd for, in this Petition; your *very naming* of them, would have been a full Demonſtration, that they are not there pray'd for: But thus to be "*Express and manifest*" you *prudently*! avoid. Therefore, that the Reader may not be in the Dark, my aboveſaid 140th Page ſhews him what are the *True Means*, and what the *True End*; and that they are not pray'd for in your Petition "*Grant, &c*".

§ CLXXIV. **Y**OU quote our Catholick *Invocation* at Length, as it ſtands in the New Communion Office: [But 'tis Something unaccountable you ſhould do ſo; when the very Appearance of that Invocation demonſtrates

demonstrates, that you have none at all *Equivalent* thereto:] and then you subjoin your *Comment* upon it thus,

"That is in short" [say you] "So MAKE the Bread and Cup the Body and Blood of Christ, THAT they who receive them may partake of all the Benefits purchased by his Death and Passion"; But your Prayer has nothing in the Least like this.

Then you wonderfully, and according to the *new modern Schemes of Divinity*! conclude your *Comment* in these very Words,

"For to be confirmed in Godliness, &c. is no Other than to Partake of the Benefits of Christ's Death, OR TO BE PARTAKERS OF HIS BODY AND BLOOD".

Which last Words of yours in Capitals, do, by your inserting the Word OR, most astonishingly make our Partaking "of the Benefits of Christ's Death", to be, our being "PARTAKERS OF HIS BODY AND BLOOD"; As if, the Benefits of his Death, were His Body and Blood, namely, the Bread and Cup made That Body and Blood, to be receiv'd in the Holy Sacrament, as the Institution enjoins.

And what is this, but running into the Nonsense of making the END and the MEANS to be One and the Same Thing? For, you cannot rationally deny, That the MEANS pray'd for, in that *Most Ancient Catholick Invocation*, upon which you pretend to Comment, is, that the Holy Ghost "may MAKE this Bread the BODY OF THY CHRIST, and this Cup the BLOOD OF THY CHRIST"; the Bread and the Cup made the Body and Blood to be receiv'd are here most manifestly the MEANS; and then, the END of those Means is immediately after pray'd for, namely, "THAT they who are Partakers thereof may be confirm'd in Godliness, &c.". which let be as you Comment, "may Partake of all the Benefits" of Christ's Death and Passion:

These Two, the Means and the End, you Confound together as one Thing, in the aforesaid Last Words of your Comment, as before observ'd; whereby you Consequently encourage Men to Believe, that if they Can persuade themselves they pray for the END, namely, "to partake of all the Benefits" of Christ's Death; they need not be Anxious about the Necessity of Praying for the MEANS Instituted to obtain that END; the Means, viz. Bread and mix'd Wine made the Body and Blood of Christ to be receiv'd for the Obtaining of that End, need not be particularly pray'd for, Because "to be confirm'd in Godliness, &c. is

" no other than to Partake of the Benefits of Christ's Death, OR to be Partakers of His Body and Blood ", As you Expressly and Manifestly teach. And thus you frustrate the Duty of *Particularly* praying for the *Instituted Means*, when Men can fancy That they pray for the *End* to be obtain'd by those Means. This is fine New Divinity, which if True, would Support even *Quakerism* it self, that *Novel Enthusiasm*, which sets aside the Necessity of the External Ordinances of Christ, the Instituted *Means* of Grace, under the Pretence of their having Those *Means*, while they are in Possession of *their Spiritual Ends*: A Delusion too much prevailing in these dangerous Days!

§ CLXXV. FROM Your Fallacious Comment on Our Primitive Catholick Invocation, you run on in the same Manuer of Teaching, upon your own Prayer " *Grant, &c.*" in these Words,

" When therefore we pray that by receiving Bread and Wine according to Christ's Institution we may be Partakers of his Body and Blood, THAT IS", [say you] " OF ALL THE BENEFITS PURCHASED BY THE BREAKING OF HIS BODY AND THE SHEDDING OF HIS BLOOD, we evidently, *expressly* and *manifestly* pray for ALL that the Primitive Church pray'd for in her Invocation". p. 2. 28.

In which Words, you again fallaciously represent the Partaking " of HIS BODY AND BLOOD " [which ought to be your MEANS at the Altar, tho' you have it not there] I say, if you intend this MEANS, you misrepresent it as one and the same Thing with the END, namely, Partaking of " *all the Benefits purchased by the Breaking of his Body and Shedding of his Blood* "; for, you make these *Means*, and this *End* to be the Same, by inserting your " THAT IS " between them both; which represents them as one and the same Thing; and, is again the Nonsense of making the *End* to be the *Means* [as in the 1<sup>st</sup> section] and Consequently teaches, the No Necessity of being *particular* in praying for the *Means*; for what need of this *Particularity*, if the *End* and the *Means* are one and the same Thing? And in so doing you reject the Necessity of Praying *Particularly*, that the Bread and Cup may BE the Body and Blood of Christ, as the Institution requires they should *Be*, before we partake of them.

But alas, after all, your Prayer " *Grant, &c.*" as you your self have inform'd us, prays to make you Partakers  
of

of Christ's Body and Blood in Heaven, as in my § CLXXI. which, therefore, are not the Bread and Cup made his Body and Blood at the Altar here on Earth; and Consequently, you pray, that Receiving Bread and Wine, — you may partake of that Body and Blood of Christ, which the Bread and Wine are not; altogether foreign from the Catholick Invocation.

Again, Your Prayer "*Grant, &c.*" goes upon the Supposition of your receiving the Elements "*according to Christ's Holy Institution*"; but this Supposition is not verified by the Rules of the Communion Office whereof this Prayer is a Part; For, by adhering to those Rules, you do not receive the Creatures of Bread and Wine according to the Institution; as is manifest in the three Particulars I have named in my § CLXXII: And therefore your Prayer is Deficient as to your Receiving the Creatures of Bread and Wine according to the WHOLE of the Institution: For, 'tis not reasonable to Suppose, that the Prayer, in that *Respect of Receiving*, Extends to the *Whole* of the Institution, when the Facts in the Service, are not allowed, or provided, to Extend to the *Whole* of that Institution; because, this would make the Prayer and the Office to be Inconsistent and at Variance with one another. —

A Thing, the Church of *England*, whose the Office is, will not allow: And therefore, the Prayer of your *receiving the Creatures*, not extending to the Receipt of them according to the *Whole* of the Institution, cannot be prov'd to pray, that you may receive them *made Christ's Body and Blood*, as the Institution requires they should be received.

And as, your Prayer "*Grant, &c.*" do's not Pray for this True *Means*, so neither do's it pray for the True *End*, that we may thereby Partake "*of all the Benefits purchased*" by the Death and Passion of Christ, as you misrepresent your said Prayer; In which there is not so much as the Seeming Likeness of any Such Petition. And therefore

§ CLXXVI. **Y**OUR Quoting your Prayer "*Grant, &c.*", and putting your Fallacious Misconstruction upon it, and thereupon affirming, That when you pray thereby, you "*Evidently, EXPRESSLY and MANIFESTLY* pray for ALL that the Primitive Church pray'd for in her Invocation": [as I have Literally transcribed your Words at the Beginning of my Section CLXXV. Is such a Daubing of the Face of Truth

with *untempered Morter*, Ezek. xiii. as I am sure would have provok'd your pious Zeal, to kindle and burn hot against it, when your *Sound Knowledge*, your *Unbias'd Understanding*, and your *disinterested Love* of her "*Expressly and manifestly*" told the World, That

"The Ancient Church, as appears from all the Liturgies, never prayed in this Manner. They never prayed, *that receiving Bread and Wine they might be Partakers of Christ's Body and Blood*". [See your Preface to the Discourse concerning the Necessity of Discerning the Lord's Body. p. xx. xxi]

This Witness is True; for, the Primitive Church's Invocation prays Expressly and manifestly, for both the *Means* and the *End*, and your Prayer do's not at all petition for either the *One* or the *Other*; 'Tis enough to name but the *Means* totally rejected out of, and neglected, and omitted in, your Communion Service, namely, in short, A Prayer that God would make *The Bread and Cup the Body and Blood of Christ*: This you have not, and This, the Primitive Church's Invocation has; her Liturgies demonstrate the Truth of This, as in the Particulars produc'd and refer'd to, in my Pages 134, 135, and 136th; whereby your fallacious Misrepresentations of your Prayer, and the Primitive Catholick Church's Invocation, are detected and laid Open in their proper Colours, and your Assertion of "*Evidently, Expressly, and Manifestly*", relating to both your Prayer, and that Invocation, are demonstrated to be an Unaccountable *Excess*, which Vastly surpasses the Narrow Bounds of the III<sup>d</sup> Article of your Clandestine Agreement of 1732: That Article had some Shew of *Modesty*! in Comparison of your Advance; for, it confin'd it self *then*, to the secret Recesses of the Unknown Dark Region of *Intention* only

But, your Courage *now* invigorated with *Farther Improvement*! not Contented with That *False Modesty*, Breaks forth into Open View, with your new Invention and Discovery, That the *Daftardly Thing* which shrouded it self, at that Time, under the Cloudy Name of

"*The Church*" — "INTENDS", is, in your Truth and Reality, Pure Open Express Matter of FACT, 'Tis infinitely above the Trifling *Invisibilty* of *Intention*, 'Tis, tho' without Any Alteration of its Nature, Real Fact, "*EVIDENTLY, EXPRESSLY, and MANIFESTLY*"; And therefore your said III<sup>d</sup> Article of

"*The Church*" — "intends", was a *Timorous Abatement*

ment of the Truth ! it wanted Courage to speak out, and you have subscrib'd your Names as Approvers and Supporters of its Cowardice. 'Tis High Time then for you and your Party to *Correct* it ! and by a *Courageous* ! Approval of your *illuminating Invention and Discovery* ! to make A New Article instead of your old One ; That it may appear, you all are Convinc'd, "*The Church*" ——— "*Intends*", was too *Modest a Declaration*, as it did not Divulge the *Whole Truth* ; and that now, upon a *more Critical* ! Search on all Sides, you find, That you should have declared, and you do now therefore "*Declare, That*" ——— "*The Church*" ——— in her Prayer "*Grant, &c.*", do's "*EVIDENTLY, EXPRESSLY, and MANIFESTLY, pray for ALL that the Primitive Church pray'd for in her Invocation*". This will be [according to the *Exquisite Truth* of your Discovery !] A Noble Improvement ! of Your Last Scheme of Worship ; A Mighty Conviction of the *Incredulity* ! of those *Disputacious Creatures*, who depend so much upon the *Sight* of their Eyes, the *Hearing* of their Ears, and *common good Sense*, as to affirm, that the Pretence of your New Discovery, is no other than a *Contradiction to all these* ; and that Your "*Evidently, Expressly, and Manifestly*", are Nothing, but mere Arbitrary *Putts* upon those, who reject the Faithful Evidence of their Eyes and Ears, and implicitly follow the Dictates of Bold and Daring Asserters, even when they have no Arguments to support their unaccountable Assertions.

§ CLXXVII. **Y**OUR Doctor Comber, and his *Disinterestedness*, his *Knowledge of the Usages* of the Primitive Catholick Church, and his having *Liv'd at the Time of the Review of the Common Prayer*, and Even his suppos'd Understanding "*what the Reviewers understood by this Petition*", "*Grant, &c.*" to which you appeal in your p. 28th, do's not in the Least mend the Matter ; because, with all these Advantages, He never did, and indeed he never could rationally, pretend to be an Evidence for your New *Discovery* ! He has not at all, in any of his Works on the Book of Common Prayer, told us, That in your Prayer "*Grant, &c.*" you "*Evidently, Expressly and Manifestly pray for ALL, that the Primitive Church pray'd for in her Invocation*". And if he had been so adventurous, His Common Prayer Book it self, compar'd with the Primitive Catholick Church's Invocation, would have been full Proof against the Truth and Validity of such his pretended Evidence.

Nay

Nay, you your self quote him, as One of the Doctors of the Church of *England*, who ascribe the CONSECRATION it self of the Elements, to Consist in reciting the Words of Institution; and Consequently, the Opinion of such Doctors is of no Value, so long as they do not esteem the Prayer "*Grant, &c.*" to be any Part of their Consecration. Your Words are these

"*Dr. Comber, (who lived with many who had an Hand in this Review, and who, I doubt not, conversed with several of them, having many Opportunities to do so, and I question not but when he formed his Design of Writing, which he did, whilst many concerned in the Review were still alive, he consulted with them concerning their Reasons for the Additions and Alterations they had made)* tells us, that the WORDS OF INSTITUTION ARE THE CONSECRATION IT SELF. For in his Analysis of the Prayer of Consecration, he calls the Last Part of it, beginning with the Words *Who in the same Night, &c.* THE CONSECRATION IT SELF, reciting the Acts and Words of *Jesus in the first Institution.* But" [say you] "The placing the Consecration in such a Recital of the Acts and Words of *Jesus in the first Institution*, Bishop *Morton*, a Bishop and Champion of the Church of *England* condemns as a *Romish Error*, and calls it a *Transgression of the Canon of Christ's Institution*, and not only calls it so, but has very clearly and fully proved it to be so", [say you, in your Dissertation concerning the Ancient Liturgies, p. 85. 86]

Thus your Doctor *Comber* gives his Testimony of what he calls *The Consecration it self*; you produce him as An Evidence, of the *Insufficiency* of the Church of *England's Consecration*; and therefore, if ever he had offer'd to give Evidence, that Your Prayer "*Grant, &c.*" is Part of the Consecration, and *Evidently, Expressly, and Manifestly* prays "for ALL that the Primitive Church pray'd for in her *Invocation*"; he would thereby have been Detected to be a False Witness, Inconsistent and Contrary to himself, and an Opposer of the Common good Sense of Mankind, which cannot find any such *Evident, Express, and Manifest* Thing in all your Liturgy. But, the Man upon this Article never ventured upon This Exorbitant Degree of Assurance; and therefore he is just nothing at all, in the present Dispute with you.

And

And now, Because you, and your Northern Friend, are so extremely addicted to recommend *Particular Doctors* to be Our *Final Rule*, whereby to know the True Laws of the Church of *England*, and what is the Reality of her Facts relating to her Liturgy; [Tho', they cannot possibly be That Rule, by reason of their direct Opposition to one another, and many of them being inconsistent with and contrary to themselves, in the very same Instances, as sufficiently appears in these Papers.]

§.CLXXXVIII. I Will, to conclude This Article, present the Reader with the Testimony of a Doctor as Compactly *Disinterested*, as fully Acquainted with the Usages of the Primitive Catholick Church, and of as Consummate a Knowledge of the *English* Common Prayer Book, and of the History of the Motives why the *Alterations* were made, and of what Nature those *Alterations* are, when he seriously examin'd That Book, and wrote upon it, as ever Doctor *Comber* or any other Doctor could pretend to; and the Doctor's Evidence I am going to bring forth, is the more Valuable, because it Carries with it all the Marks of Truth and Righteousness, being exactly agreeable with *Faithful History of Matter of Fact*, and with the very Letter it self of the present Common Prayer Book. This Learned Doctor's Testimony, Sir, is full Evidence against you; and clearly shews, That your Communion Service has not the Primitive Catholick Invocation, or, any thing Like it, and that therefore, your New Invention of its being *Evidently, Expressly, and Manifestly*, in your said Service, is a most Evident and Manifest Fallacy, not to be accounted for, by the greatest Charity. This Testimony, Sir, is your Own, which you have publickly and deliberately given to the World, in your valuable *Dissertation*, concerning the Ancient Liturgies, where speaking of the *Primitive Catholick Invocation*, you tell us,

"Bucer and Martyr *Contrived to have it* EXPUNGED *the Liturgy of the Church of England.*" p. 134.

"Without such a Petition, the Consecration is LAME and Defective, and not performed according to our Saviour's INSTITUTION. *ibid.*

"It was CAST OUT of the English Liturgy for the Satisfaction of Bucer and Martyr, Foreign Presbyterians, invited Over hither to spoil our Reformation." p. 156.

*Apparently*

" Apparently LAID ASIDE in the Present Communion  
 " Office of the Church of England, As ANY ONE MUST  
 " BE CONVINCED who compares That Office with the  
 " Clementine Liturgy, or any other Liturgy here pub-  
 " lished" p. 184.

" The Church of England" — " has no such Prayer, or  
 " any Thing EQUIVALENT to it, in her Whole Communion  
 " Office" p. 268.

" The Communion Office of the Church of England" —  
 " has" — " NO Prayer for the Descent of the Holy Ghost  
 " to SANCTIFY the Elements" p. 422.

And Lastly, you tell your Reader, concerning the ancient  
 Liturgies,

" He will in all of them, except the Roman (yet there  
 " the Greeks say is a Prayer to the same Effect) meet with

" A Petition that God would Cause the Holy Ghost to descend  
 " upon the Bread and Wine to make THEM the Body and  
 " Blood of Christ, WHICH HE WILL NOT SEE IN  
 " HIS COMMON PRAYER BOOK." p. 432.

And thus upon the whole, tis plain, That your Service  
 has not the Primitive Catholick Invocation, or any thing  
 Equivalent thereto, for the Compleat Consecration of the  
 Elements.

Let us next see How you Perform your Promise of  
 " Expressly and Manifestly" in relation to



#### IV. The Article of Prayer for the Faith- ful Departed.

§. CLXXIX. UPON This Head, from page 28 to page  
 39. You are more Copious than before  
 upon the Others; but, so nothing at all to the Proposition  
 you have undertaken to prove, that you have not given us  
 So much as but One Instance of an EXPRESS MANIFEST  
 Prayer for these Departed, in all the Liturgy of the Present  
 Church of England. And therefore I might here also refer  
 the Reader Back to my Pages 20 to 22, 26, 43 to 51, 78,  
 91, 94, 96, 126 to 129, 233 to 285. Which fully an-  
 swer and obviate all you pretend upon this Head, but I will  
 not leave him, Destitute of some Directions, whereby to find  
 particular

*particular Answers* in those Numerous Pages, to the Fallacies you give us instead of Arguments.

Your Observation is True, That the Holy Scripture and the Primitive Church, agreeably thereto, do teach, That the Faithful departed are not yet compleatly Happy, and that they will not be so "*without us*" in the Kingdom of Heaven, as you rightly observe in your p. 29. 30.

But your Inference from hence is not True; you say

"When THEREFORE we pray that WITH THEM we may be Partakers of God's Heavenly Kingdom, we Plainly, EXPRESSLY and MANIFESTLY pray for them as well as for Our Selves", p. 29. This, I say, is not True for the Reasons already given in p. 21, 26, 45 at the Bottom, p. 96. in the Supplement, 126, 260. § CXI, at p. 265, § CXII. at p. 266, § CXVI. at p. 268, p. 269 at the Bottom, p. 270, 278, 279, 280, 283 at Bottom, and p. 285.

§ CLXXX. YOU Try to prove Your "*Therefore*" and Your *Expressly* and *Manifestly* as above; By the Church of England's requiring her Priests at their Ordination

"To Instruct the People out of the Scriptures" p. 30.

Very well, Sir, she do's so, and thereby overthrows your "*Expressly* and *Manifestly*" For, Her Homily Doctrine Teaches of Our Praying for the Dead, That in the Same SCRIPTURE "*We have no Commandment SO TO DO*"—And of the Separate Soul of Man gone to Heaven, That it

"NEEDETH NO PRAYER".

This, Sir, is Her *Expressly* and *Manifestly* [See my p. 258 at Bottom, and p. 259.] and therefore, Consistently with her Self, she Requires her Priests at their Ordination, not to Teach the People, The Doctrine of Prayer for the Dead, which, according to her, is not in Scripture, and is needless, and therefore impertinent: So that, your *Expressly* and *Manifestly*, amount to an Assertion, That she Prays what She her Self Teaches is Unscriptural, and what she in Doctrine affirms is *needless*, and as such *Impertinent*; for which she is as much obliged to you, as she is, for your Terming her Petition at the End of the Prayer for the Church Militant a *Trimming "Clause"*, as in my p. 16. the Imputation of both, or either of which, I am sure she will not allow.

§ CLXXXI.

S r

§ CLXXXI. **Y**OU next endeavour by a Pretence of Church of *England* Canon, to Prove Your "*Expressly and Manifestly*", Thus, That she "*By a Canon of 1571, requires*" [Her Priests] "*To take Care that they never teach any Thing which they would have the People hold and believe, but what is agreeable to the Doctrine of the Old and New Testament, And which the Catholic Fathers and Ancient Bishops have collected from that very Doctrine*" page 30. "Consequently," Say you, "*They are obliged to Interpret and Understand her Prayers agreeable to the Scriptures and the Doctrine of the Primitive Church*".

Yes, Sir, agreeable to what She Teaches is in Scripture, for which see her Doctrine against Prayer for the Dead, which she affirms is not commanded in Scripture, and is *needless, therefore impertinent*, as in my last § CLXXX. which Overthrows your *Expressly and Manifestly*.

But, Doctor; As for "*the Doctrine of the Primitive Church*", and of "*The Scriptures*", why don't you produce Some Act of the Present Church of *England* which says, Prayer for the Dead is *Contain'd in those Doctrines*? Why don't you give us some Act of hers, which acknowledges This Practice to be "*agreeable to the Scriptures and the Doctrine of the Primitive Church*"? This, if you could do, and had done, would have been of Some Importance; but you very well know, That you Cannot produce any Such Act of hers, and therefore, this Your Quotation of a Canon of 1571, which Speaks *not One Word of Prayer for the Dead*, is most Egregiously Impertinent.

Again, Sir, This Quotation is not Only Impertinent; but also a Mean Imposition of that which will not Stand the Test; for, you produce it as an Act of the Present Constitutional Church of *England*, binding upon her Priests; when, in Truth, It is not Her Act, nor are Her Priests at all obliged THEREBY to "*interpret and understand her Prayers, agreeable to*" — "*the Doctrine of the Primitive Church*", tho' you say they are So obliged in the Same Page; For, upon due Enquiry I find, That these Canons of 1571, made in the Reign of Queen *Elizabeth*, "*Though Subscribed by the Bishops of both Provinces, wanted the Queen's Ratification*". [See *Collier's Ecclesiastical History, Vol. II. pag. 531.*] They therefore were not of any *Legal Obligation* upon the Clergy of the Constitutional Church of *England*; nay, they were on the Contrary Even *illegal*, so that if the Bishops or their Clergy

Clergy had Acted upon any *Supposed Authority of Those Canons*, they would have incurr'd a *Very Severe Penalty*: As is Evident in the following Case, related by the Same Historian in these Words,

" Arch-Bishop Parker, being inform'd that Grindal design'd a general Visitation, sent him the Canons of Discipline above mentioned. These Canons, though subscribed by the Bishops of both Provinces, wanted the Queen's Ratification. The Queen was acquainted with what pass'd in the Synod, and approv'd the Proceedings; but, as it happen'd, the Royal Assent was not given in Form. Arch-Bishop Grindal therefore Demurr'd to the Execution of these Canons: He was afraid a Præmunire might reach him. And it seems his Scruples were not without Reason; for, by Venturing thus far, he would have been liable to Prosecution, and must have Cast himself upon the Queen's Mercy. 25 H. VIII. Cap. 19." Thus far our Historian.

Now, This Act of 25th Hen. VIIIth Cap. xix. [Repeal'd 1st and 2d of Philip and Mary, Cap. viii. but Reviv'd 1 Eliz. 1.] Enacts, " according to the " — " *Submission and Petition*" of " *The Clergy of this Realm of England* ".

" That they, ne any of them, from henceforth shall presume to attempt, Alledge, Claim, or PUT IN URE any Constitutions or Ordinances Provincial or Synodal, or any other Canons; Nor shall Enact, Promulge or EXECUTE any such Canons, Constitutions, or Ordinances Provincial, by whatsoever Name or Names they may be called, in their CONVOCATIONS, in Time coming (which alway shall be assembled by Authority of the King's Writ) UNLESS the Same Clergy may have the KING'S MOST ROYAL ASSENT and LICENCE, to make, Promulge, and EXECUTE Such Canons, Constitutions, and Ordinances Provincial or Synodal, upon Pain of EVERY ONE of the said Clergy doing contrary to this Act, and being thereof Convict to SUFFER IMPRISONMENT, and make FINE at the King's Will". [Statutes at Large, Folio, p. 422. 423.]

The Act 26 Hen. VIII. Cap. 1. enacts the King to be " *Supreme Head of the Church of England* "; and recites, that he is so " *Recognized by the Clergy of this Realm in THEIR CONVOCATIONS* ". [Ibid. p. 436.]

And the Statutes 1 Eliz. Cap. 1. and 8 Eliz. Cap. 1. Enact and assert the Same, [Ibid. p. 760, and 815.] Therefore the Canons of 1571, not having had the *Legal Ratification* of the Church of England's SUPREME HEAD, the

Queen, or Any King, of *England* since Her, never were, nor are they now *The Laws of the Church of England*, binding her Clergy, but the Direct Contrary; the Clergy are bound at their Peril not to put them in Execution; and Consequently, Your Saying that "*the Church of England*" ——— "*by a Canon of the Year 1571 requires, &c.*" ——— and that "*Consequently they are obliged to Interpret and Understand Her Prayers agreeable to*" ——— "*the Doctrine of the PRIMITIVE CHURCH*" ——— making this Canon, to be "*THE RULE they are Bound to follow*" in the Interpretation of the Clause, at the End of your Prayer for the *Church Militant*, when 'tis *no Rule* at all so to bind them, is, I must plainly tell you, either an Instance of your *Great Carelessness*, which in such Weighty Concerns you ought by all Means to avoid, or else, if it is not an *Overhasty Heedlessness*, 'tis a sad Indication of something much worse, which I forbear to name, because it manifestly enough discovers it self.

§ CLXXXII. **Y**OU Say of the Clause of your Prayer for the *Church Militant*, That, our following the good Example of the Saints departed,

"*Is a Necessary Means for their more Speedy Obtaining*" the Kingdom of Heaven. "For", say you, "*Since they shall not be made perfect without us, and must wait till their Brethren are fulfilled, the more of us that are living follow their good Examples, the Sooner will the Number of the Elect be accomplished, and the Sooner will they be raised again and have their perfect Consummation and Bliss both in Body and Soul, as our Burial Office expresses it. Therefore the END prayed for EVIDENTLY and manifestly regards them as well as our selves*". Thus far you, in page 31.

Now here, Sir, you must be kept close to your Promise, of Proving that Prayer for the Dead is *Expressly* and *manifestly* provided for in the Use of the Church of *England's* Liturgy; and then the Fallacy of all This will evidently appear; Thus, [for we are upon Matter of Fact, and will go directly to her Prayers.]

1st, Her Prayer in the Communion Office "*Give us Grace SO to follow their*" [the Departed Saints] "*good Examples, That with them we may be Partakers of thy Heavenly Kingdom*"; has not *Expressly* and *Manifestly*, Your new Proposition; It do's not at all pray for us to follow their good

good Examples as "*a necessary Means for their MORE*" "SPEEDY obtaining" that Kingdom; There is not one Word of this in all the Petition: Again, there is nothing there, that *Expressly* and *Manifestly* says, as you say, That "*the more of us that are living follow their good Examples*, the "Sooner will the Number of the Elect be accomplished, " &c. ". There is nothing of this, asserted in that Petition, as any One that has Eyes, and can read, may plainly See; and therefore, Even in your own Way of making Premisses, those Premisses not being *expressly* and *manifestly* in the Prayer, the END pray'd for, namely, to be Partakers of the Heavenly Kingdom, is not in any respect whatsoever *Expressly* and *manifestly* pray'd for under those Premisses in behalf of the Saints departed.

And indeed, the Very Manner of Wording the Petition is Such, as demonstrates the Fact, of the Living Only, being therein pray'd for; "Give us Grace SO to follow "their Good Examples", is Praying for the Means and Condition of a Consequent Benefit and Reward, and Connected to Our Performance of that Condition: This Reward *it self absolutely*, is pray'd for, not any Circumstance thereof as to the Time of hastening it *Sooner*, or *Quicker*; This *Circumstance*, the Prayer do's not in the Least Concern it self with, but leaves it in utter Silence; The Reward thus pray'd for, without any Circumstance of Time, is, "THAT "*with them we may be Partakers of thy Heavenly Kingdom*"; The Word THAT, connects this Reward to, and makes it the END of, Our performing the Means preceding; and the same Word, THAT, determines this Reward to be *Conditional* upon Our said Performance of the Means; The Reward is pray'd for, upon *No Other Condition* than the Performance of the Means; The Saints departed are not, cannot in the Prayer rationally be included in *That Condition*; and therefore the Reward is not, cannot be rationally pray'd for in behalf of them, in this Prayer so Worded as it is.

Which is also Evident, by Laying This Petition to Another Publick Act of the Church of *England*, viz. Her Holy Doctrine, Thus

"Give

- N<sup>o</sup> 1. { "Give us Grace, SO  
"to follow their good Ex-  
"amples". } Communion Service.
- { "THAT WITH  
"THEM"
- N<sup>o</sup> 2. { [To Pray for whom  
"if we will cleave on-  
"ly unto the Word of  
"God" — "we  
"have no Command so  
"to do" — They  
need "No Prayer". } Homily Doctrine.  
See p. 258. 259.
- { "WE MAY BE PAR-  
"TAKERS OF THY  
"HEAVENLY KING-  
"DOM". } Communion Service.

In which we see at N<sup>o</sup> 1. The *Means*, or Condition to be perform'd by us the Living; and at N<sup>o</sup> 2. The *Conditional* Reward of Such our Performance, That the Prayer for the Reward is upon no other Condition than That Performance; and that the *Consistency* of the Church's Publick Authentick Acts with One Another [as well as the Genuin Sense of the Words themselves] determine, that She prays for None but us the Living, and that the Dead are not, and cannot by her, in this Prayer, be pray'd for Consistently with her Publick Acts, in her Wording this Petition, and her Homily Doctrine. Consequently, the Church of *England* Cannot here be Rightly "UNDERSTOOD" to pray for the Saints Departed; And therefore, 'tis as Demonstrable, as is the Truth of Our Senses of Seeing and Hearing, That She do's not in this Clause *Expresly* and *Manifestly* pray for them, as you most Unaccountably pretend She do's.

2dly, As to Your Burial Prayer, my pages 46 to 51, 91, 262 to 277, do abundantly prove, that the Church of *England* herein prays not for the Dead, but for us the Living Only; As the Reader may See, if he will take Time to peruse what's there produc'd of the Publick Acts themselves of That Church.

§ CLXXXIII. **W**HAT you say of Bishop Bull, p. 31. and 32, and of Bishop Burnet, p. 32 amounts to Just nothing at all, to prove your *Expressly* and *Manifestly*. Bishop Bull [with all the Commendations otherwise due to him] was certainly in the Wrong, when his *Private Judgment* determin'd Against the *Publick Acts* of the Church of *England* her Self, that she prays for the Dead; and Bishop Burnet [with all his Faults] was certainly in the Right, when he, agreeably with her *Publick Acts*, Testified, that She "in This of Praying for the Dead has departed from the Practice of the Ancients", as I have observ'd in my p. 22 and 252.

But, as to Particular Doctors, Sir, we have a Great Cloud of Witnesses on Bishop Burnet's Side of the Question, against your Bishop Bull; Bishops and Doctors, &c. among whom your Self is One, as in my said 252 Page, whose *Learning*, *Integrity*, *Disinterestedness*, &c. were nothing inferior in any respect to those of Bishop Bull, when they Testified against his *Private Judgment*; whose Evidence Concurring with the *Publick Acts* of the Church of *England* her self, is therefore to be depended on, while the *Private Judgment* of That Bishop, Contrary to those her *Publick Acts*, is justly to be rejected.

To this Cloud of Witnesses, since you are so taken with particular Doctors, I will, for your own Sake, add a Celebrated Doctor, in whom you'd have us [tho' without Reason] confide upon another Occasion, as at the Beginning of my § CLXXVII. It is Your Doctor Comber, who, with all his Great Abilities and Knowledge of the Reviewers of your Common Prayer Book, and of their Reasons for inserting the Clause at the End of your Prayer for the *Church Militant*, bears Witness, That this Clause do's not Pray for the Faithful Departed but for the Living Only; His Words are, in His "Short Discourses upon the Whole Book of Common Prayer", Octavo, 1688. Second Edition, at p. 273. where Paraphrasing upon this Clause, he says *Expressly* and *Manifestly*, of the Sains Departed

"These we know are NOW and shall be ever truly  
 "happy IN HEAVEN; and though we be yet (as they  
 "Once were) in the midst of many Temptations and Afflictions, it is our Comfort and Support to behold that  
 "Part of Our Brethren, which is already Safe and Triumphant: WE NEED NOT nor DO NOT PRAY  
 "FOR THEM, BUT FOR OUR SELVES we must beg  
 "that

“ that the Lord will [*give us Grace,*] as he did to them,  
 “ that we may [*So follow their good Examples*] in Piety and  
 “ Virtue upon Earth, [*that with them*] at the Last [*we also*  
 “ *may be Partakers of his Heavenly Kingdom,*] and joyn with  
 “ them in Singing his Eternal Praises”. Thus far your  
 Doctor Comber; whose Judgment we see, is Govern'd and  
 Regulated by the Publick Acts of his Church in this In-  
 stance, as is manifest in his Words mark'd with Large Ca-  
 pitals, which are almost Literally the Church of England's  
 Homily Doctrines; He affirms the Souls of Departed Saints  
 are “ **NOW IN HEAVEN**”, That we **NEED NOT**  
**PRAY FOR THEM**, as his Church teaches; and from  
 hence concludes and paraphrases [*agreeably with her,*] his  
 Church's Clause, added at the Last Review, “ *we*” —  
 “ *do not Pray for them but for Our Selves, &c.*”. This Wit-  
 ness is True, because Concurring with his Church's Publick  
 Acts, as Bishop Burnet's, Your Own, and the Rest of the  
 Great Cloud of Witnesses did, against the *Private Judgment*  
 of your Bishop Bull.

§ CLXXXIV. **Y**OU acknowledge, The “ *Prayer for*  
 “ *the Faithful departed*”, in the Com-  
 munion Office of the first Book, viz. of K. Edw the VIth,  
 “ *was indeed totally left out in the Second, and so may be said*  
 “ *to have been then Rejected*”. But to Salve this, you'd have  
 us believe, That the Reviewing Convocation “ **RESTO-**  
 “ **RED IT**, *tho' not Expressly in the Same Words, yet in other*  
 “ *Shorter Words to the same Sense, and only EPITOMIZED*  
 “ **IT**”; Then pretending to prove this, you at large tran-  
 scribe the Prayer in the first Book, and the Clause which  
 the Reviewers added at the End of the Prayer for the *Church*  
*Militant*, in the present Book; And then, upon the Whole,  
 you pronounce very Arbitrarily and Unjustly too, That  
 “ **IN BOTH** *we pray that they* **AND WE TOGETHER**  
 “ *may enjoy everlasting Life*”. p. 33. 34.

All this you tell us without One Word of Proof, not the  
 Least Argument to Support it. Where is there Any Act of  
 That Convocation, that taught you, They **RESTORED**  
 the *Rejected* Petition for the Dead? Where is there Any  
 Act of theirs, that gives you the Assurance they “ *Epito-*  
 “ *mized it*” in the Clause which they added? If you could  
 have produc'd such Acts, to establish your *Veracity* in these  
 Unprov'd Assertions, why did you not bring them forth?  
 If you Could not do so, as I am sure you cannot; Your  
 Bare asserting is of a Complexion Very improper to gain  
 Credit;  
 But,

But, Doctor, in which of the Acts of the Church of *England* can you find, That the Added Clause Prays for us "AND" the Saints Departed, "*That they AND we together may enjoy Everlasting Life*"? Where did you find this Word "AND", so Connecting the Living and the Dead in any of Her Acts, which not only Teach against Prayer for them, but have expung'd and *Rejected* out of all Her Liturgy, Every one of the Words AND, which before, did so closely connect the Dead and the Living in the Petitions, as that the Dead were most *Manifestly* and *Expressly* pray'd for in those Petitions? You are not able to produce This your Arbitrary "AND" in any One of her Publick Acts, to support the Veracity of your Assertion; and therefore here you must remain destitute of all valuable Defence.

§ CLXXXV. **T**HE Homily Doctrines of the Church of *England*, are So *Express* and *Manifest* against your Pretences of her retaining the *Great Sacrifice* and *Prayer for the Dead*; That, Even the Reputation of these Homilies you strike at, and Consequently, at That of the Church of *England*, who incorporates them in her 39 Articles of Religion, and Commands them to be read to her People. The 35th of these Articles affirms, The said Homilies contain "*a Gadly and wholesome Doctrine, and necessary for these Times*"; &c.

Upon which you pronounce, they "may be said to Contain wholesome Doctrine necessary for the Times when they were written, though *they may also Contain SOME DOCTRINES WHICH ARE NOT SO*". p. 34.

And you tell us, namely, of the Church's Expression "*Contains a Wholesome Doctrine*", that it

"*Leaves Room for any One to Say, it Contains Some Doctrine NOT ALTOGETHER WHOLESOME*". p. 35.

This I heard of you before you thus publish'd it in Print: and accordingly I answer'd thereto in my § XXXVIII. p. 104th, wherein, as the Reader may see, I have prov'd The Church of *England* Leaves no Room to say any such Thing; but so orders and determines, as that She gives all the Reason in the World, for her Members to believe, that She Holds all the Doctrines of the Homilies; That She is not so wicked as to allow any of them to be *Unwholesome*, and yet appoint them, without any Mark of Discrimination, to be Read in Churches *Diligently and Distinctly* "*that they may be understood of the People*": For, can it be rational to Suppose, that any Church, *how bad soever*, would be so monstrously

T t

monstrously impious, as to order and appoint, *unwholesome Doctrines*, to be Read to her People, while She her Self holds those Doctrines to be *Unwholesome*; especially, when we add to all this, Her Authentick 49th Canon, now in Force, by which She requires “ *Ministers, not allow’d Preachers* ”, “ *to Study to read* ” Them “ *plainly and aply* ” “ **WITHOUT GLOSSING OR ADDING** ” — “ *for the Confirmation of the TRUE FAITH, and for the GOOD INSTRUCTION and EDIFICATION of the People* ”? He that can believe all this, may as easily believe, That a *Tender Mother* knowingly and deliberately gives her harmless little Infant *Ratsbane* for its *wholesome Nourishment and vigorous Growth*, at the same Time, as she is fully acquainted with the Pernicious Mortal Quality of that violent Poyson. And therefore, we have no Reason to depend on any Man’s Opinion, of such Kind of Barbarity in the Church of *England*; even your Quotation from Mr. *Collier* towards the Bottom of your 35th Page will not support your Heavy Charge against That Church in the Case before us; for, That Quotation do’s not charge her as you do, with Leaving Room in her 35th Article “ *for any One to say* ” that her Book of Homilies “ *Contains some Doctrine not altogether wholesome* ”; He do’s not go this prodigious Length, he Only Supposes there may be a Want of Exactness “ *in the Argument* ”; This falls vastly short of your Assertion of “ *Doctrine not altogether WHOLESOME* ”: *Doctrine*, you know, Sir, is One Thing, and to be *Exact* in the *Argument* to support it, is Another; and therefore, the Worthy Mr. *Collier*, do’s not Support your *Latitudinarian Charge* against the Church of *England* about Doctrine; and Consequently, upon the Whole, She holds all the Doctrines of Her Homilies, and therein Her Doctrine against Prayer for the Dead.

§ CLXXXVI. **B**UT, in the same p. 35. you quote Mr. *Collier*’s Answer to those who, “ *Said the Second Book of Homilies, declares against praying for Dead* ”.

And what do you gain by his Answer to them? Truly, nothing at all, but a Confirmation, that the Homily do’s in Truth Declare against Such Prayer; For,

First, Your Quotation says “ *This Homily is PRINCIPALLY levell’d against the Doctrine of Purgatory* ”. Therefore, even according to this, Mr. *Collier* do’s not deny that the Homily,

Homily, after being *Principally* *Level'd* against *Purgatory*, do's also besides this, declare against Prayer for the Dead not suppos'd in *Purgatory*; because, He that Says *Principally*, do's not say *Totally*, but thereby Owns in Effect Some Part of the Charge; for, if Mr. Collier had been, upon this Article, as Compleatly *Positive* as your Northern Friend, he would, with him, have said, that the Homily is "*Plainly* *Level'd* against the *Papish* *Doctrine* and NOTHING ELSE"; which I have noted and refuted in my 258th Page; but Mr. Collier's *Modesty* would not run this Length, His "*Principally*", shews the Homily is *Level'd* against Something else; and as he was, without Doubt, well acquainted with the Homily, so, he certainly must have Seen, that it was also *Level'd* against Prayer for Separate Souls, which, the Same Homily affirms, are gone Straitways to *Heaven* and need *No Prayer*; This is not at all relating to *Purgatory*, and therefore, with Mr. Collier's Leave, This Sort of Prayer being *Expressly* and *Manifestly* oppos'd by the Homily, is therein as NOTORIOUSLY "*Level'd* against", as the "*Doctrine of Purgatory*" it self is, Let what will become of the Word "*Principally*".

Secondly, Your Quotation from Mr. Collier, owns that the Argument of the Homily Shews "*the Insignificancy*" of such Prayers; and therefore, if *insignificant*, then *needless*, and if *needless*, then *impertinent*, and if *Impertinent*, they must be *unlawful* to be offer'd to Almighty God, as I have prov'd concerning the Nature of Prayer in my p. 205 and 206. upon another Occasion. And Consequently, once more with the Leave of that Valuable Prelate, [to whose Excellent Works, we are all highly oblig'd,] The Homily Doctrine, by declaring against the *Significancy* of Prayers for the Dead, do's pronounce them to be *Unlawful*.

And this the Church of *England* demonstrates in the Conclusion of That Same Homily, where she advises against the Use of Such Prayers, as well as against *Purgatory*, saying, "*Let us not therefore Dream EITHER of Purgatory, OR of Prayer for the Souls of them that be dead*"; In which Words she manifestly distinguishes two Things, one of Them is *Purgatory*, the Other is *Prayer for the Souls of them that be Dead*; She do's not here restrain her Advice to be only about Souls falsely suppos'd in *Purgatory*, but speaks indefinitely of "*the Souls of them that be dead*", without saying Souls in any particular, *real* or *supposed* *Receptacle* of Souls, but in *GENERAL*: As She at first Stated the Question about praying "*for them that are Departed*" in

General Terms, without restraining it to Particulars, and thus in General censured the Practice ; So here, at her Conclusion she gives her Advice in General : And as her first Stating the Question, included All the Souls she afterwards preach'd of ; So her Advice now, Speaks of all the Departed Souls she was preaching of before, viz. Those Suppos'd to be in *Heaven, Hell, or Purgatory* ; of Those in *Heaven* She Taught *No Need of Prayer* ; of Those in *Hell* no Redemption by Prayer ; of Those Falsely suppos'd in *Purgatory*, there's no such Place, and therefore no Souls There ; with relation therefore to Prayer for all these, She counsels us not to "*Dream*" ; and thereby She advises us to avoid all such Prayer, which Argues her Notion of the *Unlawfulness* thereof ; This She confirms by her Advice to what She esteems is the *Opposite Duty* ; for, after warning us against Prayer for the Dead, she immediately subjoins " BUT *Let us earnestly and diligently Pray for them which* " are EXPRESSLY commanded in *Holy Scripture, namely* " ——— "*for all Men living* " ——— " THEN *shall we* " truly fulfil the Commandment of God IN THAT BEHALF " says She. Her Word, BUT, is Her Note of Introducing her Opposition to what immediately went before, and her subjoining to that Word, Prayer "*for all Men living*", and that " THEN we FULFIL the Commandment, &c. " is Her Antithesis, Her Contrary Position it self, whereby she demonstrates her Sense of the Compleatness of this Suppos'd Duty of Praying for the Living in Opposition to Prayer for the Dead ; and that Consequently, She holds all Prayer for the Dead to be *Unlawful*, it being in her Concluding Advice, represented by her, as An Inconsistency with Our Duty of "*Truly*" fulfilling "*the Commandment* " of God, in that behalf", viz. his Command of Praying for all Men Living.

§ CLXXXVII HOW Industrious are you, after the Example of your Northern Friend, to make us believe, That King Henry the VIIIth's Primer, wherein are "*not only Prayers, but a Whole Office or Dirige for the Dead*", is An Act of the Church of England, in your Pages 35th, 36th and 37th !

But All this Labour is in Vain ; For, I have in My Pages 253 to 256, prov'd at Large, That This Primer, and Prayers, and Dirige for the Dead, therein Contain'd, are not the Act of the Church of England ; and, that by her Laws now in Force, This Dirige is an Unlawful Service. And your Conclusion

Conclusion, That the Act of Parliament 3d and 4th *Edw.* VI. which made a Proviso in Favour of this *Primer* "was *Reviv'd and came*" — "*in full Force*" by another Act of Parliament "*in the First Year of King James, Cap. 25.*" from whence you infer the Homily Doctrine against Prayer for the Dead "*is plainly repealed*", p. 37. Proves nothing at all, but is meer Fallacy, Because, these Acts of Parliament, are neither of 'em *Acts of the Church of England*. There is no Instance of any of These Acts of *The State*, being incorporated in any of her Synodical Acts of *Convocation*, and therefore, they cannot be call'd *Acts of the Church*; till you can prove, that *All Acts of Parliament*, are so, which is impossible: And therefore, the Church of *England's* Homily Doctrine against Prayer for the Dead, is not by her Repeal'd; but in all her *Convocational Laws*, particularly Her 39 Articles of Religion [Article 35th] incorporated also in Laws of *the State* now in Force, Stands and Remains her Doctrine still. And your Dirige or Office for the Burial of the Dead, which Contains Prayers for them, in *K. Hen. VIIIth's Primer*, is forbidden under a Strict Penalty, By the Laws of the *Church and State united*, 1 *Eliz.* 14 *Car. II* annexed to the Book of Common Prayer the Church of *England's* Synodical Act of Convocation; all, now in Ure and Practice, which make that Dirige to be Unlawful in the Church of *England*, as my pages before referr'd to, have manifestly prov'd.

§ CLXXXVIII. **Y**OU have but one Aim more, and 'tis, to put upon us, The *fine Compliment*, which the Parliament 5th and 6th of *Edward VI.* pass'd upon the first Reform'd Common Prayer Book, commending it, as "*agreeable to the Word of God, and the Primitive Church*", &c. That This Act of Parliament is "*Confirm'd by the Last Act of Uniformity, 14 Car. II.*" Upon which you Expostulate thus

"Can a Church and State, which has given Such Testimony to the first Liturgy of King *Ed. VI.* Condemn any Doctrine in it" &c. ? p. 37. 38.

I answer you,

1st, The State pass'd this Compliment in those Days, and spoilt the Compliment in that very Act of Parliament wherein they pass'd the *Compliment*; for, in that very Act, the State do's in Effect Censure That first Book, as faulty, as I have shew'd in my p. 225. 226. 227.

2dly,

2dly, The Church of *England* in those Days did not at all pass this *fine Compliment* upon the first Liturgy of *Ed. VI.* because that *Act of Parliament* was no Act of the Then Church of *England*, it being not annex'd to Any Synodical Act of hers in Convocation. For which see my p. 225. and 247.

3dly, This *fine Compliment*, is no Act of the *Present Church* and *State of England*; because, the Act of Uniformity [14 *Car. II.* annex'd to the Common Prayer Book, the Synodical Act of That Church's Convocation] do's no where Confirm That *Compliment* in the Least: For, the *Compliment* it self in the Act 5th and 6th of *Ed. VI.* was no *Enacted LAW*, even of that Parliament; Their Compliment upon the first Book, was not in the Least enacted and impos'd upon the Subject to be believ'd; It was no Part of the Enacted Law, by that Statute requir'd to be observ'd; and therefore, being no more than a Compliment in the Preamble of the Act, and not in the Least a *Law* in those Days, The Act of Uniformity 14 *Car. II.* which Confirms nothing but "*The Good Laws*" for Uniformity before made, and then in Force, [as I have prov'd in my 248th page] do's not in the Least Confirm That *Compliment* which never was a *LAW*; and Consequently, This Compliment upon the first Book of *K. Ed. VI.* Is no Act of the Now Church and State of *England*, and therefore you are here also detected in a *Notorious Fallacy*, when you Term This *Compliment* to be the *Church and State's* Testimony of That first Book, when there is no such Thing enacted or Confirm'd by Either of Their Laws.

§ CLXXXIX. **I**N my 54th and 55th Pages I have reflected upon the 5th Article of your Clandestine Agreement of 1732, That it is an *Inconsistency*, with your Pretended *Deference* and *Respect* for the Rubricks of your Common Prayer; that it amounts to an *Accusation* of your Rubrick for *Second Consecrations*, as if that Rubrick were *Criminal*; and lastly, That your said 5th Article is of no Security against Second Partial Consecrations, by reason of Accidents that may happen, such as Spilling the Sacramental Wine, &c. when you must by your Rubrick consecrate more, by the Words of Institution only; upon which you observe,

"If this be an Objection against the *Present Liturgy*, it is  
 "NO LESS So", against the New Communion Office,  
 "in which there is no Provision made against such Accident as  
 " this

"this." And you believe I shall find it "*very Difficult to inform*" you "*What is to be done according to the new Communion Office in Case of such an Accident, when the Wine shall fail, and the Bread is still more than is sufficient*, p 39.

To which I return, that the Objection is not *barely* against your Liturgy, *but also* against the Pretence of your 5th Article aforesaid, which you have made and would represent as a *sufficient Security* against your Second Consecrations by a Partial Form, when in Truth, it is *no such Security*, and is therefore an Insignificant Article, of no Importance beyond what is already appointed in the Book of Common-Prayer, which requires the Priest *at first* to take as much Elements as he Thinks sufficient for the Communicants, and more than *Sufficient* is Impertinence, in the Sense of the Church of *England*, who prohibits any of the Overplus to be Carry'd out of the Church.

And as for Our Communion Service, The Rule is, To Take at first *Sufficient Elements*; and if any of 'em should fail before all have Communicated; there is no difficulty at all, because, thanks be to God, we have no Rubrick, *Like yours*, for Second *Partial Consecrations*; and therefore, the Nature of the Thing shews it self; they who have not Receiv'd must be *Communicated*; This must be by *Compleatly Consecrated Elements*; The Element then that fail'd, must be supply'd with more, and *Compleatly Consecrated* according to its Kind, from first to last, beginning the Canon Just after the Sentences of the Offertory, and proceeding throughout every part of the Same, to the Conclusion of all That was necessary for the first Consecration, omitting only what relates to the other before Consecrated Element, which still holds out sufficient for the Communicants; and then proceeding to the Distribution: By this *we make sure of a Compleat Consecration*, We are Clear of the Error of making the Whole Consecration to Consist in reciting the Words of Institution; and therefore, the Objections against your Liturgy, and against the 5th Article of your Clandestine Agreement cannot at all be justly Brought against Our Catholick Communion Service, any more than against the *Clementine* and other Primitive Catholick Liturgies, which have No Rubricks for Second Consecrations, The Rules for the first Consecrations being sufficient for any after Consecrations that may by *Accident* become Necessary: And Consequently, the *Very Great Difficulty* you imagine, is just none at all with us, while you are in such a Deplorable Circumstance, that you never Can prove any *Sufficiency* and *Compleatness* Either  
in

in your first or second Consecrations performed by the Rules of your Liturgy.

§ CXC. **B**UT to conclude upon the Article of Prayers for the Dead ; you have given us no Proof whatsoever of your Liturgy's having such Prayers *Expressly* and *Manifestly* [as you undertook] nor indeed Can they be found there, so much as by *Implication*, as your Case now stands : It remains then, that I put you in mind, of the *Just Sentiments* you had of this Point, when you was in more *Happy Circumstances*, and saw Clearly and *Taught publickly* the True Nature of your Common Prayer Book, when you Printed your *Dissertation upon the Ancient Liturgies*, and Cannot, without Violence to Common Sense, be suppos'd to have been ignorant of the manifest Truths you Therein *impartially* asserted : Then, as an exact Historian, and *Judicious Divine*, you inform'd the World, Concerning the *Faithful Departed*, and the *English Liturgy*, That

" Martyr and Bucer and their Friends here, were not Content not to have them PARTICULARLY pray'd for, but clapt in Words that should Particularly EXCLUDE them, putting this Preface to the General Intercession in the Communion Service ; Let us Pray for the whole State of Christ's Church MILITANT HERE ON EARTH: as much as to say, Let us pray for the Faithful in this World, NOT FOR THOSE WHICH ARE DEPARTED". p. 204. Again,

" The Faithful departed are not only NOT PRAYED FOR THERE" [in the *English Liturgy*] " but actually EXCLUDED by the Words the Priest is required to say before he begins it ; Let us pray for the whole State of Christ's Church MILITANT here on Earth. Which last Words I Believe" [say you] " never were set before any Prayer used in a Christian Church till that time". p. 352.

" Indeed after the Restoration of King Charles II. a THANKSGIVING was added with Relation to the Saints departed ; BUT the Words Militant here in Earth were still left in the Title of the Prayer, to shew that NO WORDS IN THAT ADDITION SHOULD BE CONSTRUED to be a Prayer in their behalf", *ibid.*

You also Cite Dr. Forbes, Bishop of *Edinburgh* as quoted by Bishop *Hickes*, relating to the Primitive Prayers for the Dead, and the *English Liturgy* ; wherein That Learned Scotch Bishop Complains that

" The

" *The Bishops of the Church of England* " — " *at the Suggestion and with the Counsel of Bucer and others, BLOT-  
" TED out THESE MOST ANCIENT AND PIOUS  
" PRAYERS, or changed them into another, I know not  
" what Form, favouring of the Novelty now in Vogue",*  
[says that Bishop.] p. 413. And again, continuing his Pious  
Resentment, you quote him, with high Commendation,  
thus Expressing himself

" *But I wish the Church of England, which otherwise de-  
" serves singular Praise, &c.* " — " *had rather in THIS  
" MATTER, and some few OTHERS, conformed to the  
" CUSTOM OF THE MOST ANCIENT UNIVERSAL  
" CHURCH, than for the Sake of some Errors and Abuses,  
" which afterwards crept in by little and little, ALTOGE-  
" THER REJECTED AND WHOLLY TAKEN IT  
" AWAY, to the GREAT SCANDAL of almost ALL  
" OTHER CHRISTIANS* ". p. 413. Again, you say, with  
Approbation, From Thorndike's Epilogue.

" *It is manifest that in the Service appointed in the Time  
" of King Edward VI. PRAYER IS MADE FOR THE  
" DEAD, both before the Communion and at the Burial* " —  
" *It is MANIFEST also, that IT was CHANGED TO  
" CONTENT THE PURITANS* ". p. 424. And lastly  
to conclude, You seriously desire your Reader, impartially  
to Compare your Communion Office, with the Ancient Li-  
turgies, particularly *The Clementine, the most Ancient of all,  
and the Test and Standard by which the rest may be tried,*  
p. 431. And that then he will find in all These

" *A Prayer or Petition for those that Sleep in Peace, and are  
" at Rest from their Labours ; but in his COMMON PRAY-  
" ER BOOK HE WILL SEE ALL THE DEAD EX-  
" PRESSLY EXCLUDED from the Prayers of the Church,  
" by the Words Militant here in Earth* ". p. 432.

And this Indeed is your True " *Expressly and Manifestly* ",  
in Direct Opposition, and Contrary to, That *Romantick  
Expressly and Manifestly* which you now Vainly pretend to,  
and whereof there is not the Least Appearance, or any  
Shadow in all your Liturgy. As for



Vthly, Your APPENDIX attempting to  
Justify Your Pretended “ *Union, from*  
“ *the Writings published in Defence of*  
“ *the Mixture, &c.* ”

§ CXCI. **I**T Contains nothing valuable for Satisfaction about the *Merits of the Cause*. For, This is The Great Point which Ought to be discussed, it being Only about the Church of England's *Publick Matters of Fact*, in her National Liturgy, Let the Sayings of Particular Authors in their Writings be what they will, which yet, this Appendix unfairly misrepresents, by Citing them, [very Inconsistently with the whole Scope of those Writings] to Vindicate your *Clandestine Agreement*, wrongfully Term'd “ *The Union* ”; when alas, 'tis in Truth No Church Act at all; when, the Churches pretendly united had No Synodical Conferences to adjust any Articles whatsoever of Union; and when Those Churches were never Synodically assembled to *determine, finish, and Sign* any Such Articles; nay more, when your *Agreers* themselves, who form'd and Sign'd your *Clandestine Agreement*, have done it, without any *Mark or Shew of Church Authority*, either in the Articles of your Scheme, [Anno 1732. p. 70 to 72] or in any Injunction at all upon the Clergy and People of the Respective Churches, to receive them; and lastly, when your *Very Articles* themselves affect a *Trimming Darknes*, and mysterious *Secrecy*; a Loose *Undeterminateness*; an *Impossibility* to Insure the *Understanding*; and, when the whole five of them have nothing of *Security*, for Any One of the demanded *Necessary Facts* of the most Solemn Liturgick Worship of the Christian Church: To call Such a *Novel unaccountable Scheme* as this, A *Desireable Union*, while 'tis, as the old Chaos was, *without Form and Void, and Darknes* is upon the Face of its Deep. is such an Inconsistency, with the Beautiful *Proportion*, and Glorious *Edifying Harmony*, of *Christian Union*, in Divine Publick Worship, as never was heard of in the Primitive and Universal Church, not One Approv'd Example of it, is to be found therein.

§ CXCII.

§ CXCII. **Y**OUR Party pretend to be strictly attach'd to the *National Establish'd Liturgy*: The True Merits of the Cause, then, by which your Clandestine Agreement must be Try'd, is This; The Church of *England's* Liturgy; to the Use of which you are return'd, Either has *Rubricks* and *Forms* for the Performance of the Four Necessary Catholick Usages, or it has not.

If it has, as *you* and *your Northern Friend* pretend it has; then, Your Clandestine Agreement, is *Needless* and *Impertinent*, and not only so, but Obscuring and Darkening on the One Hand; and Unauthoritatively assuming, defamatory of and detracting from, the Goodness and Sufficiency of the Rules of the English Liturgy on the Other.

*Needless and Impertinent*, because it do's not at all further Explain and illustrate any One of the *Rubricks* and *Forms* of That Liturgy, more than they themselves are plainly seen to Contain, without any Imaginary Assistance of your *Dark Scheme*, which is altogether deficient for the Purpose of *Explaining* them.

And *Darkening and Obscuring* the four Necessary Usages, because, if they are as you pretend, in your Liturgy, Your clandestine Scheme hides them under a Cloud, So, as that the attending Congregation do's not sensibly thereby perceive them. For, Let the Articles thereof *Anno 1732, p. 70 to 72.* be rationally examin'd, it will manifestly appear, that,

*Article Ist.* Is so *Dark*, as to make no Declaration, that the Church of *England's* Liturgy has any Prayer for the Dead:

*Article IId.* Is so *Black and Cloudy*, as to make no Declaration, that the Church of *England's* Liturgy has any Oblation of the Representative, *i. e.* Sacramental Body and Blood of Christ;

*Article IIId.* Is so *Cautiously Mysterious and unexplaining* as to make no Declaration, that the said Liturgy has any Prayer, which *determinately, necessarily* and *Unavoidably* Prays God to make the Elements the Body and Blood of Christ: This Article proposes no more than the Church *Intends to Bless them, &c.* in the Prayer there mention'd, but not at all explain'd so, as to prove by any of her Publick Acts, that ever She did, or do's so *Intend* in the Words of that Prayer; and therefore all here, is wrap'd up, in the Darkeness of an Arbitrary unprov'd *Intention* only.

*Article IVth.* Hides the Mixture under the *Thick Cloud of Privacy* from the Face of the Congregation, as if it were

unlawful: And this Article is *No Declaration*, that the Church of *England* allows of the mix'd Cup.

Thus, if your English Liturgy has the four Usages, Your *Clandestine Scheme* Darkens, Obscures, and Hides them, as if they were not There at all.

And so again, on the other Hand, is Your said Scheme *Unauthoritatively assuming, defamatory of, and detracting from*, the Goodness and Sufficiency of the Rules of That Liturgy. For, the Church of *England* in her Rubricks for the Communion Service, has no Rite of *Privately* mixing the Cup; but Your IVth Article pretends to add this Rite, over and above the Rules of her appointing. The Church of *England's* Rule for the *Quantity* of the Elements, is, that the Priest shall "*place upon the Table so much*" — "*as he shall Think Sufficient*"; but you add to This; *Sufficient* Do's not Come up to the Fullness of your Wisdom! By your Vth Article you make another Rule, which the Liturgy has not, namely, that the *Quantity* of the Elements shall be "*RATHER MORE than is Sufficient for all the Communicants*". This is *Unauthoritatively assuming* with a Witness, to add Two New Rubricks, which the Church of *England* has not made, and for the making of which she never gave you any *Authority*. This also *inconsistently* detracts from and defames your *Boasted Sufficiency* of her Rubricks; for, your Addition of *these new Ones*, is, and looks as if her's are *not Sufficient*. She has provided a *Rubrick* and *Form* for Second Consecrations, when any of the Consecrated Elements fall short, before all have Communicated; But the *Superior Wisdom!* of your Vth Article, Casts a Blemish on That *Rubrick and Form*, by making a New Additional Rule as above, [for "*RATHER MORE than Sufficient*" Elements,] of set Purpose "*That there MAY NEVER BE any Need of A SECOND CONSECRATION*", which Casts a Defamation upon those Second Consecrations, as if they were so faulty as that they ought to be Avoided, and thereby detracts from the *Wisdom, Goodness* and *Sufficiency* of that *Rubrick and Form* which the Church of *England* has provided for them; when, yet, notwithstanding this *Detraction*, you must *inconsistently* by that very *Rubrick and Form*, make your Second Consecrations, when wanted: And, when notwithstanding all your pretended Interpretations of that Liturgy, you have agreed to minister "*According to THE FORM prescribed in*" that same Liturgy, as in p. 72. which Form, has (in Truth) *NO FORM* for a *Private Mixture*; *NO FORM* for *Prayers for the Dead*, to

be UNDERSTOOD; NO FORM for the Church's INTENTION of the Catholick Invocation; and NO FORM for the Great Oblation of Christ's Sacramental Body and Blood

But Lastly, if your Liturgy, as the Truth is, has not the four Primitive Catholick Usages; then, 'tis manifest, your Scheme which provides not for 'em, cannot, in common good Sense, cause them to be in that Liturgy; So Egregiously of no Value at best, is your Clandestine Agreement, in what View soever we Consider it, with relation to the four Necessary Catholick Usages, as Contain'd or not Contain'd in the Communion Service of the Church of England.

§ CXCH. LET us next see, what is the Worth and Dignity of your Scheme, with Relation to the Proposals which were offer'd to your Party in the Year 1717: And here we shall find it Empty, and not to be justified, by those "utmost Lengths for an Accommodation" which were then "offer'd"; For, the first Proposal at that Time was, "That Water be Constantly mixed with the Wine": This Had not the Word Privately in it, nor was it ever imagin'd by the Proposers, that a Promise Privately to mix, would be sufficient to satisfy this Demand; for, as your Party oppos'd the Mixture, this Demand, to my Knowledge, was made, that the Practice of it might be Secur'd, against all Omission thereof for the Time to come; which Security could not be had in the Allowance of a Private Mixture, to be made by those who were the Opposers thereof; but, your Agreement has added to this 1st Proposal the Word Privately, and thereby depriv'd us of all Security, for the Constancy of the Mixture: And indeed, the first Occasion of thus Confining it to the Uncertainty of a Private Practice, was, a suppos'd "Privilege" which One of the Opposers of the Mixture [when your New Party first offer'd Proposals for a Coalition] freely own'd, ought to be allow'd them, namely, to use what he call'd their "Christian Liberty", which, in his Way of thinking, was, to Omit or Practice the Mixture, as they should judge proper; ever since which Time, your said new Party have stiffly adher'd to this, of going no farther than their Promise of a Private Mixture, as in their IVth Article; which not only frustrates the End of the 1st Proposal of 1717, as it deprives the Attending Congregation of that Sufficient Security, they ought to have for its Practice,

tice, but also exposes it to be utterly lost, and at the Pest, puts the Practice it self in a *Trimming Situation*, as I have shewn in my 125th Page. And the Facts of your new Party plainly shew this *Privacy*, is for a *Trimming Purpose*; for, your Late Bishop *Gandy*, when expostulated with, by Some of his Congregation, who wanted to know whether he was gone over to the *Primitives*, and whether he mix'd Water with the Wine, or no, &c. would give no plain direct Answer, but ambiguously to this Effect

"What would you have, are you not of the *same Church* you was before, do you see or hear *any Alteration* in the *Least*, of your Common Prayer Book; Is there any *Variation* at all in Our ministring thereby? We are *not gone Over to them*, but they are COME OVER TO US". And your Doctor R— R— has professed himself to be *the Same he was before your Agreement*, and since its taking Place, has communicated with the Reverend Mr. B——t, a Presbyter, who is a known Opposer of the Mixture, and of your Articles of *Pretended Union*; of So Little or No Value and Effect, is your *Clandestine Agreement*. As for the other three Points propos'd to your Party Anno 1717, namely, 2dly, to omit "*the Words Militant*", 3dly, to Add the Word "BLESS" to the Petition "*Grant &c.*", and 4thly, to use the Prayer of Oblation "*immediately after the Words of Institution before Communicating*"; [as in your *Dissertation*, p. 361.]; There is not One of them provided for, or agreed to, no, not so much as by Implication; they are every One of 'em totally drop'd, and as much disregarded in your Scheme, as if they had never been propos'd to your Party: So that, upon the Whole of the Matter, whether we Try your *Little Clandestine Agreement*, by the Book of Common Prayer it self; or by the Proposals made to your Party Anno 1717; It is manifestly nothing worthy of the Least Regard, but to be esteem'd as a *Little mean Trick* and Snare, of it self of *no Valuable Contrivance*, but *entrapping*, only by the Strong and Agreeable Scent of That which it is Baited withal; whereby you, [who, with St. Paul and the Rest of the Apostles, ought to be so "*Crafty*" as to Catch Men with a Holy "*Guile*", St. Luke V. 10. 2 Cor. xii. 16. into the Unity of the Primitive and Universal Church] are your Selves Caught by your new Party, and as their Late Primus Triumphantly boasted, you are *gone Over to them*, but they are *not come Over to you*: This is the Whole of your Articles of *Pretended*

*ended Union*; which, when your Eyes were Open, you clearly saw, was nothing else, but a *Union in Practice discordant with, and Separate from*, the Safe Unity of the Primitive and Universal Church's Practice, in her most Solemn Approaches to Almighty God; as I have before observ'd of you near the Bottom of my p. 332. and of your Author of *the Necessity of an Alteration* at my p. 172 and 173: And therefore, your pretended Union, which is your Clandestine Scheme, is altogether Defenceless, and Cannot be justified by any Writings whatsoever, much less by those referr'd to in your Appendix, which [you know in your own Conscience, and so do's every one who has read them] are manifestly such, as in their whole Scope Condemn, and were on Purpose wrote in Opposition to, and for the Correction and Amendment of, *That Very Practice*, in which you are now Engaged; and therefore, those Writings are miserably abused, when little *Scraps* of them are *rent and torn* from their main Scope and Coherence, their grand Design and Connection, and then wrongfully apply'd, to justify the *Dark Articles* of your Anti-Primitive Defection.

§ CXCV. **Y**OUR Appendix talks of Our Readiness "*To Resign the New Office*", which is nothing but Amusement; for, our Dispute is not at all concern'd about resigning or not resigning that *particular Office*; but, that we must not Resign the *four Great Necessaries* themselves of the most Solemn Worship, sufficiently provided for in that Office, and not to be found in your new Scheme.

Another meer impertinent Amusement is, your Appendix's quoting Scraps, to prove the *Proposals* of 1717, and a Profession of Closing upon *those Proposals*, which is now nothing to the Purpose, your new Clandestine Agreement falling infinitely short of those old Proposals.

So again, Every Thing that it says, from Our Writers about the *Extent* of Demands then made, that, it reach'd no farther than to the *four Points*; is altogether foreign from the Matter now in Hand, which is no Debate about Things *additional* to those four Points, and therefore 'tis highly impertinent to *Lengthen out a Controversy* relating to them; tho' if ever you or your Party shall be so adventurous as to oppose, among *Those Additionals*, particularly the *Unction of the Sick* you'll have the Testimony of Scripture and of the Catholick Church, full against such Hardiness:

Hardiness: But, that Case is not yet come up, tho' your Appendix looks as if aiming at it.

As to what it quotes, of the Tack to the End of the four *Old Proposals*, viz. That, Your present New Party might be allow'd to receive the four Points, not as *Necessaries*, and to declare so too, if they would but only Comply with *The Practice of them*; It is just as little to the Purpose as the rest, so long as your said Party do not come up to *Those Proposals*; Besides, The Declaration which *That Tack* would have allow'd your Party to make, was a Very *Prejudicial Mistake*, and, as such, ought not to have been allow'd them, and inserted in any Agreement whatsoever, for the Reasons I have given in my 312th page.

§ CXCV. **Y**OUR Appendix quotes *General Expressions* to prove, That, for the Practice of the four Points, our Writers, Insisted "not upon any particular *Forms*, but on THE THINGS THEMSELVES", and such like; which is all, So far from a Justification of your FORMLESS Scheme, That it is Really a Protest against it, So Long as it do's not restore *Any Form*, it has no Form for "THE THINGS THEMSELVES", upon the *Practice* of which, those Authors Rightly insisted [See more of Forms, p. 118. 119.

§ CXCVI. **T**O Justify your Agreement for a *Private Mixture*, your Appendix, distinguishes, between having the SUBSTANCE OF AN INSTITUTION, and "the Manner or other Circumstances of Practice relating to it"; That if we Have that Substance, we are not to Contend about This Manner: And then it applies *General Expressions* of Our Authors, to This Particular of your *Private Mixture*;

But, the Great Unhappiness of this Way of pretending to Argue is, That it begs the Question, which is not granted about Our Having in your Scheme *The Substance of the Institution* of The Mixture. Your Scheme Commits the *Guardianship* of This Institution, to the promis'd *Private Practice* of its Enemies, and the Opposers of it as a Divine Institution. This *Their Guardianship*, is not therefore to be Confided in, it is no *Sufficient Security*, that we HAVE the *Substance of the Institution*, for the Reasons before given in my pag. 40 to 43. 79. 99. 120 to 126. Nor is *Privately*, an Indifferent Circumstance only, but a *Great Evil* to be oppos'd

oppos'd by the Church, when a Divine Institution is SO DANGEROUSLY Situated, as I have also shewed in m p. 344, &c. Besides, its being under these Considerations, a Novelty never before heard of in the Catholick Church; and an Unaccountable Fancy, which Mr Collier, Mr Griff n, and Mr Laurence, never have given any the least Countenance to, in their Writings, fallaciouſly misapply'd by your Appendix.

As for Mr Laurence's Answer to Mr Lesley, your Appendix Spends no less than two Pages, from p. 45 to p. 47, in misrepresenting That Answer of his, as if, when he wrote it, he "Saw no proof in his own Reading" — "for the Practice of mixing before the People".

But the Fallacy of thus misrepresenting, is manifest, by other Passages of Mr. Laurence, in that Answer to Mr. Lesley, where He Argues, that Christ

"Instituted the Christian Sacrifice and Communion, for a Perpetual MEMORIAL to God and MEN, of his Real Sufferings and Death". —

And that it "Is a Standing Argument IN THE CHURCH of God, against all such Hereticks" as deny the Truth of his Humanity, and the Reality of his Death, p. 47. And speaking particularly of the mixed Cup, he says

"It SHEWS FORTH to God and MEN, the Reality of the Death of Christ" p. 48. And

"As it is necessary for us to SHEW FORTH the Lord's Death in the Eucharist, So it is Necessary, that WE should shew it forth by EXHIBITING these Two Witnesses or Evidences, which demonstrate his Death, viz. the Blood and Water in the Eucharistick Cup." p. 49. 50.

"The Eucharistick Cup of Wine with Water, perpetuates and presentiates" [The Testimony of Christ's Death] and Continues and makes it EVIDENT TO US; And so, in the CHURCH OF GOD, it always holds true, during the whole Term of the Christian Dispensation, That There are Three that bear WITNESS [now at present] in the Earth, the Spirit, and the WATER, and the BLOOD". p. 50.

"The Blood and Water are the WITNESSES of his Death, even to Persons already baptiz'd". — "Such Persons must Exhibit these Two Witnesses in the Eucharist" — "they must do it with the mix'd Cup, which EXHIBITS these Two WITNESSES, and therefore SHEWS FORTH the Death of Christ". p. 51.

" *Blood and Water must be EXHIBITED in the Eucharistick Cup, that we may SHEW FORTH his Death 'till he come* ". p. 51.

" *One Great Design of the Eucharist is to SHEW FORTH the Lord's Death 'till he come* " — " *The Cup of the Lord* " — " *is therefore a mix'd Cup, to SHEW FORTH the Reality of his Death* ". p. 53.

" *As the Spirit and the Water and the Blood do Even now IN THE CHURCH on Earth, bear WITNESS that our Lord is the True Messias* " — " *viz. the Water and the Blood do bear WITNESS by the Eucharistick Cup, wherein the Blood of the Messias, as Shed out of his Side with Water is SHEW'D FORTH to God and MEN* " p. 53.

" *The mix'd Cup Perpetuates TO US the first TESTIMONY, which the Blood and Water flowing from his Side gave to our Lord's being the Son of God who died for us* " p. 53.

" *The Eucharistick Cup being Christ's Blood of the New Covenant, appointed by him to ratify and Confirm this New Covenant TO US, is a mix'd Cup* ". p. 53.

" *Hereby OUR FAITH in the Real Death of Christ is Confirm'd, against the Contrary Suggestions of Hereticks, who said that he died only in Appearance* ". p. 62.

" *Here's our Wisdom, in that we perpetuate the Water and the Blood's BEARING WITNESS against such Hereticks, that Jesus is the Son of God, the Messias who really died for Sinners* ". p. 63.

These are numerous Instances, that Mr. Laurence saw Proof in his reading, for the Practice of Mixing before the People; for, his Terms, relating to This Divinely Instituted Rite, are such, as notoriously exclude, are inconsistent with, and Contrary to, Any Private, Secret, hidden Practice out of the Knowledge of the Church assembled; Thus, A Memorial to MEN; A Standing Argument IN THE CHURCH; SHEWS FORTH TO MEN; EXHIBITING [which is the same as producing or manifesting;] makes Evident TO US; In the Church of God BEAR WITNESS; EXHIBITS the Two Witnesses; to SHEW FORTH; Perpetuates TO US the first TESTIMONY; to Ratify and Confirm the New Covenant TO US; Hereby " OUR FAITH " is Confirm'd; The Water and the Blood BEARING WITNESS against Hereticks, and the Like, are Such flagrant Terms of an Open Publick Practice, as Cannot be evaded; but your Appendix Writer either

ther did not, or would not see them. Nay, even the Passage he takes to much Pains to misrepresent, Shews, that when Mr. *Laurence* speaks of " *Every Bishop, Priest and Deacon*", he adds, the two Words " *at Least*", to signify, that others were not *excluded* the Knowledge of the Mixture; He mentions expressly the Clergy as the more *immediate* Officers, who Constantly made the Mixture; but he introduces them as doing this " *at the Altar*", for his Words are " *The mix'd Cup at THE ALTAR was of So Publick a Nature*" &c. as in p. 58th of That Book: Can This be apply'd to your pretended Private Mixture at No Altar at all, of no Publick Nature in the Least? So again in p. 59th of that Book, Mr. *Laurence* speaks of the mix'd Cup as a Thing of " *So PUBLICK and Universal a Nature*"; and a Little lower " *The Publick Nature of this [mix'd Cup] as NOW PRACTIS'D*"; what is his " *Now Practis'd*", but the Publick Practice of that Church whereof he was then a Member, namely, in the Year 1719, when he wrote that Book in Defence of his Church's Practice, and which by the Rubricks of that Church, 'tis well known, was then, as 'tis now,

" *Putting the Wine into the Chalice, or else into some fair and convenient Cup prepared for that Use, putting thereto IN THE VIEW OF THE PEOPLE a little pure and clean WATER*".

This is the " *mix'd Cup at the Altar, &c.*" the " *mix'd Cup as NOW PRACTIS'D*", which is the Publick Mixture Mr. *Laurence* was then defending: from all which, is manifest, Your Appendix Writer's Fallacious Way of misrepresenting the Sense of the Author, who he would pretend Saw no Proof for a Publick Mixture; while that Author's Words are plainly inconsistent with your *Private Mixture*.

§ CXC VII. **O**F the *Like Complexion* is the Attempt of your Appendix to make Mr *Collier's* Sayings to be a Justification of what your Appendix Writer calls " *The Declaration of the Bishops in regard to the Sense of the OLD LITURGY upon the three Points of Prayer for the Dead, the Invocation and the Oblation*"; to which Purpose he lays down This Principle

" *That Every Society has a Power to interpret their own Language, and Settle the Meaning and Intent of the Forms made Use of by them*"; and then applies to your Pretended Declaration in your Clandestine Agreement, Mr. *Collier's*

Sayings in Vindication of Our Sense of the New Communion Office, p. 47. to 50.

All which is nothing but pure Fallacy, The Principle here lay'd down being not at all applicable to your *Clandestine Agreement*, for these following Reasons: Because,

1st, What your Appendix calls the Declaration of the Bishops, &c. is not the Constitutional Church of *England's* Interpretation of the Language of her present Old Liturgy; Your *Clandestine Agreement* is No Publick Act of her's; She never was assembled in Convocation, either to make or establish it, and therefore 'tis not an Interpretation made by That Society whose the Liturgy is; Consequently, Mr. Collier's Sayings in Vindication of the Right to Interpret the *new Office*, are no ways applicable to your Pretence of interpreting the Old Liturgy; because, the Interpretation of the *new Office*, [as in the Preface thereof,] is the *Publick Act of our Church her self in Convocation assembled*, the Very Church, the *Society*, who appointed and established that *New Office*: And Your Party, is not the Society the Constitutional Church of *England*, whose is the Old Liturgy.

2dly, That *Society*, That *Constitutional Church of England*, never impower'd Your Bishops; They are not her *Constitutional Diocesan Bishops* whom she Authorizes to Declare and determine, when Doubts arise about any Thing in her Liturgy: therefore, the Pretended Declaration, is not at all in this lower Respect, *her Interpretation* of Disputed Parts of that Liturgy: But, if they were so authoriz'd, yet

3dly, Their Pretended Declaration is So far from being an *Interpretation and Explanation* of her Liturgy, in Favour of these Three Points, namely, "*Prayer for the Dead, the Invocation, and Oblation*", That, if they had attempted so to Explain it, they would thereby not only have endeavour'd a Vain Thing; but also have run Counter to The *Rejecting Publick Acts* of the Constitutional Church of *England*, relating to those Points, and in so doing would have represented her as Contrary to and inconsistent with her Self, [which is the Fault of you and the Rest of your Writers in Vindication of your *Clandestine Agreement*:] But That Agreement is so *Cunningly Careful*, as to avoid any *Such Interpretation* of her Prayers in Favour of *Prayer for the Dead*, and of the *Great Oblation*, of Christ's Sacramental Body and Blood; and as for *The Invocation*, it pretends

tends to no more Than an Intention thereof; without any so much as One Reason or Argument for That *Intention*.

4thly, If That Liturgy did indeed contain and provide for the four Necessary Usages, [as in Truth it do's not] and, if for the more plain Discovery of them as *there*, The Church of *England's* Explanation and Interpretation were wanting; and more yet, if your Party were [as you are not] That Church, or if they were [as they are not] authoriz'd by that Church to Explain and Interpret for her; yet, even then, Your Pretended Interpretation would be None at all; it would be so far from a *more Plain Discovery* of Those Usages, That it would [as it now do's] really and truly, *Hide, Obscure, and Darken*, instead of explaining and further discovering Those Usages to the People; as I have before Observ'd in these Papers.

5thly, Your Private Scheme, as agreed to by you who have deserted our Communion, is a Scheme of *Inconsistency and Contradiction* to your Selves, as it is Your Agreement to minister by That Very Service, which in your Convocational Capacity *Anno 1717*, you found was so destitute of the Catholick Usages, that you determin'd it necessary to *restore them*, by *Additions* thereto, and *Alterations* therefrom; but now you would pretend in your *Private Capacity*, That the same Service, without any Such Additions and Alterations, is not Thus Destitute of, but Compleat and Sufficient for, the Ministration of Those Same Usages; a Contradiction so gross and palpable, that it exposes your *Private Agreement* as to your Part thereof, compar'd with your Convocational Determination of 1717, to be nothing but absurdly determining the *Two Extrems of a Contradiction*; That therefore, your *Private Agreement* is a Contemptible Thing to be rejected and despised; because, it not only falls short of, but Opposes That Convocational Authority which before limited it self by, and determin'd exactly according to, the Institution of our Lord himself and the Practice of the Primitive and Universal Church, [as in my p. 4. 5. 6] both which demonstrate the Inconsistent Error of This your Private Agreement.

From all which 'tis Evident to a Demonstration, That, As you and your Party are not the *Society* who can claim a Power of Interpreting the Language of the Old Liturgy, So, If you were That Very Society, yet, you have made No *Valuable Interpretation* of the Language of That Liturgy, to Any Sound Catholick Benefit in the Least.

§ CXCVIII. **Y**OUR Appendix at p. 49. unaccountably quotes Mr. Collier and Mr. Griffin, as maintaining That "*The Non Jurors*" ——— "*have a Power to Alter Their Prayers*".

This, was rightly maintain'd by those Worthy Prelates, and was well argued by them, to Convince your Party, that, if they would but be sensible of, and Act Suitably to their *purely Spiritual Authority*, wherewith they are vested, Independent on Any Worldly Powers, they had no Valid Obstruction to hinder Their Restoring the four Necessary Usages.

But where was Your Writers *Prudence* in bringing forth this Quotation, when he thereby in Effect shews, either the Self Will, or else the Cowardice of your Party, who *refuse to Alter One Tittle* of their Prayers? And with what Sense can this *Power to Alter*, be apply'd to Your Party who pretend that They have *No Such Power*, but are restrain'd therefrom by the *Laws of the CHURCH AND STATE of England*, to which they give out they are bound to *adhere*, and to which Pretences of theirs you also give Encouragement, by going Over to them, and binding your Selves down to the Exact Observance of Their *Unalter'd Service*? Whereby you give us to understand, That it is not Lawful for *all of you together*, to make Any *Manifest Alteration* of your Prayers; as is Evident by your Subscription Anno 1732. at my p. 72; whereby you Limit and Restrain Your Selves to "*The Form prescrib'd in the Established Liturgy of the Church of England*"; which, by the Acts of Uniformity annexed thereto, cuts you off from *all Power of Altering your Prayers*; by which, your very Subscription it self demonstrates, the *Impertinence* of This Quotation, to Justify the Scheme *So Subscribed* by you.

§ CXCIX. **Y**OUR Appendix Writer's Attempt at p. 49 and 50. to Justify Your Scheme of *Intention* is Sufficiently detected to be nothing but Fallacy in my p. 142 to 152; wherein Every Thing advanced by this Writer, upon That Novelty is fully refuted.

§ CC. **H**E at p. 50 Quotes a Saying of The Author of *The Necessity of An Alteration*", that "*The Liturgical Service is not of PRIVATE INTERPRETATION; we must mean as the Church means*".

This,

This, instead of Justifying, condemns Your *Private*, and but pretended *Interpretation* of the Liturgy of the Church of *England*; for, your Scheme is but a *Private* Thing: and if it pretended to *Mean* in Favour of the four Usages, [as in Truth it do's not] it even then would not "*Mean as the Church*" [of *England*] "*Means*", for her Publick Acts shew manifestly her Meaning is *against Those Usages*, as in the Couric of these Papers is Sufficiently shewn.

§ CCL. **H**IS Ungenerous Way of misrepresenting Mr. Collier's Sayings, p. 52, &c. as if they prove, That This Prelate was not Certain, That the Words *Militant here on Earth*, do Exclude the Dead from the Benefit of Our Prayers, is Expos'd and lay'd Open by Mr. Collier's Own Words in the Very Page from whence he takes his *Little Scrap of a Quotation*; for, the Bishop says, a little lower

" Unless the Words *Militant here on Earth* are Struck out, they " [the Dead] " CAN'T have the Advantage of being remembred at the Eucharistick Sacrifice. Thus, the Devotion FOR THEM NOT BEING JOIN'D with the Memorial of Christ's Passion, with the Symbols of his Body and Blood, MUST LOSE the most Valuable Recommendation ". *Defence of the Reasons*, p. 92 93. And again in another Book, the Bishop Expressly says

" The Direction to pray for the whole State of Christ's Church MILITANT HERE ON EARTH, ARE not only Terms of Omission, BUT EXCLUSION. They are limited to this World, and EVIDENTLY BARR THE OTHER. The whole State of Christ's Church is RE-STRAIN'd to the MILITANT PART: This Division takes in the whole Compass, and the Application IS ORDER'D to proceed NO FARTHER ". Which he also proves in the further Progress of that Page, viz. *Vindication of the Reasons and Defence*, Part II. p. 85.

Thus, Mr. Collier Expresses his Notion of the Certainty of the Dead's being Excluded, by the Words *Militant*, &c. and thereby is demonstrated The Fallacious Manner of your Appendix Writer's using his Authors.

But further, You your Self are a good Evidence That the Words *Militant*, &c. do notoriously Exclude the Dead as is Evident from the Numerous Instances I have produced in your Own Words, throughout my § CXC. at p. 380.

And the Right Reverend Bishop Griffin Gives his Testimony

mony to the Same ; for, He Expressly terms them “ *The Exclusive Words* **MILITANT HERE ON EARTH**”. [Common Christian Instructed, p. 100.]

And Even this Writer of your Appendix, who is said to be the Author of *The Necessity of An Alteration*, do's himself bear Witness to this Truth ; That the Words *Militant, &c.* do undoubtedly Exclude the Dead ; his Words are these,

“ *Can there be any TOLERABLE Reason given for the Addition of the Words* **MILITANT HERE ON EARTH**, *but that they were design'd to EXCLUDE the Dead* ” ? p 82 of that Book ; nay, he says Expressly

“ *The Dead are EXCLUDED in the Prayer for Christ's Church* ”. p. 121.

“ *The Words* **Militant here on Earth**, *as they are the Title of this Prayer, must be the BEST EXPLANATION of the Ambiguous Passages in it, and must NECESSARILY DETERMINE them to an EXCLUSION of the Dead* ”. p. 124.

“ *The English Liturgy* ” ——— “ *has ACTUALLY EXCLUDED the Dead from that PRAYER in which they were more particularly Commemorated, and which indeed was the Proper Prayer for the Dead* ”. p. 128. 129.

“ *Has Expressly EXCLUDED the departed from The Whole State of Christ's Church* ”. p. 129. And he terms the Words *Militant, &c.*

“ *The EXCLUSIVE CLAUSE in the Title to the Prayer for Christ's Church* ”. p. 129.

From all which 'tis Evident, that Our Books do unitedly Testify, That the Words “ *Militant, &c.* ” do Exclude the Dead ; and that the Authors of those Books cannot be *rationaly* interpreted to Justify your Clandestine Scheme which insists upon and retains That Same *Excluding Preface*, against which they have So unanimously wrote.

§ CCII. **T**HIS Appendix Writer in his 53d p. pretends that Mr. Collier in the Last Book he wrote upon the Controversy, “ fully declared his Own Inclination to unite without the Omission of the Words *Militant here on Earth*, and by Consequence that it was his Opinion those Words were so far from being necessarily exclusive of the Dead, THAT THE DEAD WOULD BE COMPREHENDED NOTWITHSTANDING THEY WERE STILL CONTINUED AND USED, EVEN

"EVEN WITHOUT A DECLARATION IN FAVOUR OF PRAYERS FOR THE DEPARTED"

This is Such a Wretched Misrepresentation of that Great and Good Prelate, as deserves a *Severer Correction*, than I shall give it. Your Writer's Words, by me distinguish'd with Large Capitals, are purely and only his Own Invention, no where to be found in Mr. Collier's Books upon the Controversy, nor indeed any Thing at all, from whence such a False Consequence could be drawn.

But Let us see, how This Writer Endeavours to Support his ungrounded Charge; he attempts it, by producing Mr. Collier's own Words, which he puts down, as the Reason whereon his False Representation of the Bishop is grounded, in this Manner

"For, Thus He" [namely, the Bishop] "bespeaks his Adversary".

"Our Learned Author may please to remember, there are three other Things desired; and How does he know, but if the other Points were granted, there might be a Temper found out to Compromise this? And, tho' I pretend to determine nothing in this Matter, yet I should be glad to See the Case Come up". (Farther Defence, p. 53.)

In these Words of Bishop Collier, 'tis Evident enough, from the Context of your Party's *Want of Prayer for the Dead*;

1st, That the Bishop only puts a Question to his Adversary, namely, "*how does he know but if the other Points were granted, there might be a Temper found Out to COM-PROMISE this*"? namely, [*This of Their Want of Prayer for the Dead.*]

Now, what is it "*TO COMPROMISE*"? The Word do's not signify the Querist's giving up, or departing from the Matter in Debate; no Such Thing; it means no more than the two Parties to Consent to a Reference; to agree to put *This disputed Point between them*, to be decided by Proper Arbitrators. This, no more relates to Mr Collier's Side, than it do's to your Opposing Party; it equally takes in the Disputants on both Sides of the Question, and as much signifies *your Party's giving up their Dispute against the Practice*, as it can be pretended to mean Mr. Collier's giving up his insisting upon and disputing for the Practice; At the utmost, it amounts to no more, than if he had said of his Adversary, "*How do's he know but, &c.*" — "*there might be a Temper*" a Disposition "*found out*" in the

Two Contending Parties, to agree, that this Dispute of your Want of Prayer for the Dead, may be decided by Proper Arbitrators, or else that such Arbitrators may determine some Medium or other, whereby to reconcile the Two Parties with relation to this Point, *when the other three Articles are agreed to by their Opposers?* This is the Most that Can be made of Mr. Collier's Question about *a may be Temper, "to Compromise"*, which takes in your Party to be as much yielding as *ours* in this Point. But in all this, here is not the Least Appearance of Mr. Collier's Inclination to Agree, "*That the Dead would be Comprehended, notwithstanding*" [the Words Militant] "*were still continued and used, Even*" **WITHOUT A DECLARATION IN FAVOUR OF PRAYERS FOR THE DEPARTED**", as this Writer's wrong Consequence unfairly Represents him. Nay, so far is the Bishop from this Latitude, that He 13 Pages afterwards, viz. at p. 66. of his *Farther Defence* says "*The Dead are purposely Excluded by the Words MILITANT HERE ON EARTH*", which he prints in Large Capitals, that the more Notice may be taken of it. But

2dly, The Bishop in this Passage shews himself plainly to be but a *Private Querist*, Not making this to be a Proposal in the Name of the Church whereof he was Governor; that he do's not take upon him to be *definitive*, His Words are, "*I pretend to determine nothing in this Matter*".

3dly, What then is the Case he would have been glad to See Come up? His Words immediately preceding, shew it, namely, that Your Party should grant "*The other Points*" the "*Three other Things desired*", to make Way for a Temper to be found out, for both Parties to *Compromise*, or agree to put the fourth Article to a Reference; This is the Case Mr. Collier would have been glad to See; and so should I too; for, if Your Party would agreed [as they do not] to appoint and use FORMS for *The Mixture*, The Catholic Invocation, or Explicite Blessing of *the Elements*, and for the Great Oblation of Christ's Sacramental Body and Blood; [which are the three other Things desired,] This Good Disposition in them might be a happy Means, of Bringing them into the Charitable Temper, of agreeing with us to *Compromise* the other Point of Prayer for the Dead, and Consequently, of joining with us in that Practice too, since any proper Arbitrators between us, would easily see, and therefore Convince them too, That the *Same Reasons* which oblige them to Practice these other three Points, would bind them

them to the Practice of this Fourth also. But, neither the one or the other is provided for, in your clandestine Agreement, and therefore, it cannot possibly be justified by any Thing utter'd in this Abused and Perverted Passage of Bishop Collier.

§ CCIII. **U**PON the Invocation, Your Appendix Writer quotes Bishop Collier and Bishop Griffin, as Arguing, only for the Blessing of the Elements, without insisting upon any other *Form*, than the Addition of the Word BLESS p. 54. 55.

But, Even this, is no Justification of your Scheme, which makes not the least Provision to Add the Word Bless; and therefore, here they are impertinently quoted.

What he says of the *End* and the *Means*, p. 55, 56. is fully obviated and answer'd before in my p. 140 to 142, wherein 'tis prov'd that your Prayer "Grant, &c." do's neither pray for the *End*, or the *Means*, pray'd for in the Catholick Invocation.

§ CCIV. **H**IS 55th Page still upon this Article most notoriously abuses Mr. Collier;

1st, He says of that Bishop, that he has "DECLARED FOR US ALL, *that we are willing to believe the Force of the Invocation may be contained by Implication in the Old Office*".

This, of Declaring "for us all, is your Writer's own Invention; Mr. Collier never could say this "for us all", having never consulted *all of us*, nor received *all our Consents* for so declaring. Your Writer therefore is too Bold and assuming upon the Bishop's Words, and perverts 'em beyond Mr. Collier's Meaning; who, [as is frequently done by Polemical Writer's] puts the Word "*We*" a Plural, instead of the Singular, I; a Thing very Common, in the Best Authors, who, by the Plural Word *We*, mean no more than the Author himself who writes it. And, That this, in Truth, was Mr. Collier's Meaning, is plain, in his Defence p. 108. where he says

"The AUTHOR of the Reasons, &c. confess'd HIMSELF willing to Believe the Force, &c." as above, which sufficiently shews that "HIMSELF" was the "*We*", there spoken of; and that Consequently, your Writer has unjustly forc'd and stretch'd it to "US ALL", when Mr. Collier has no Words to Include "*Us all*" in that Willingness "*to Believe, &c.*"

2dly, When Bishop Collier, endeavours to take off the Mistake about his abovesaid being "*Willing to believe, &c.*" Your Appendix Writer Carefully drops the Bishops Words which fully explain his Meaning, and thereby prevent all Mistakes, about the Sense of his having been thus "*willing to believe, &c.*" For, the Bishops Words are these, namely, "*WILLINGNESS to believe does not amount to CERTAIN- TY and SATISFACTION, which OUGHT TO BE HAD in Such Momentous Cases*", [Defence of the Reasons, p. 108.]

These Words of the Bishop, shew his Sense of your Pretended *Implication*; that his Willingness to believe it, does not make it *certain*; That "*Certainty*" — "*Ought*" to be had! and that therefore, 'tis our Duty to have it in the "*Momentous*" Case of the Invocation; Your Scheme provides not for This *Certainty*, it gives us no Security for this our Bounden Duty; And therefore this Passage of the Bishop, is a Condemnation of your clandestine Scheme. Your Writer saw this Passage before his Eyes, but in his Great Prudence! forbore to mention it, when he rent therefrom Mr. Collier's immediately following Words; wherein he says "*there are Reasons for Doubt and Scruple about this Implication*"; which Mr. Collier also sufficiently proves for two Pages together. And even This "*Doubt and Scruple*" Condemn your Pretended Union, because, the Same *Doubt and Scruple* are still kept up therein, as before; and, because, 'tis *Unlawful* to Worship God with *Doubting*; for, "*He that Doubteth is damned, &c.*" — because "*whatsoever is not of Faith is Sin*", Rom. xiv. 23. So that, your Appendix Writer gains nothing by thus rending One Part of Mr. Collier's Passage from another; Since even this Last Part, if I had not brought to Light the other, which he hides, do's by it self shew the Bishop's Sense of the *Undutifulness* of your Practice, and of the Necessity of being *Certain* of the *Reality* and *Truth* of the Invocation.

3dly, And Lastly, the Bishop, after affirming of your Pretended *Implication*, That it is "*At Best but DARK, REMOTE and UNCERTAIN*"; Argues strongly and with Reasons which cannot be overthrown, that this *Darkness* and *Uncertainty* ought not to be confided in, That "*there is a Necessity*" for restoring the Invocating Prayer "*either in Form or Explicit Equivalence; Because*" [says he] "*There is a NECESSITY for being SECURE*": As any one may see in the 116th and 117th Pages of His Defence of the Reasons: which your Appendix Writer dared not

to produce; and therefore, upon the Whole, the Bishop's Writings are no Justification of, but do in Truth Condemn, your Clandestine Agreement, which gives no *Security* at all for the Necessary Invocation or Blessing of the Elements, which ought to be restor'd; which you your Self [as in my p. 138. 363. 364.] bear Witness is not in the Established Liturgy; which Bishop Griffin also testifies is not there to be found; his Words are these, relating to your Communion Service,

" 'Tis Blessing of the Elements we Contend for" ———

" these Gentlemen may do it in what FORM they please, if they but please to do the THING";

" Upon the most Impartial Search, I have not been able to find it".

" There are Blessings prayed for upon the People, but none that I can see upon the Bread or Cup".

" There is nothing of This Expressed or IMPLIED, notwithstanding our Saviour's own Example and Command".

" Tho' it be expressly said in the Institution that Our Lord BLESSED the Bread and the Cup, yet there is no BLESSING of them; no, not so much as there is of the Baptismal Water in administering the other Sacrament". [Common Christian Instructed, p. 111. 112.]

And Your Appendix Writer himself knows, or may know, that the Author of *The Necessity of An Alteration*, as I before observ'd in my 138th and 139th Pages, spends no less than fifteen Pages of his Book, in pressing eagerly for the Necessity of Restoring the Blessing of the Elements, the Very Implication whereof he could not find in the Present Prayer: So egregiously absurd is it for him now to pretend, that Our Books justify your Clandestine Agreement, when, in Truth, they are Unanimous Evidences to its Condemnation, Since it evidently leaves that Prayer in the Very Same Defective Condition, for the Amendment and Supply of which, Those Books were purposely written and published.

§ CCV.

**A**S to What your Writer says upon the Oblation, from p. 56. to the End; I have prov'd, That the Established Liturgy do's not offer to God any Oblations of Bread and Wine, before pronouncing the Words of Institution [as in my p. 152 to 155. and 232:] And Every Thing that he says of the Ancient Liturgies, is answered at large from my p. 159 to my p. 165, and in the Very Words of Those Liturgies themselves too, where-  
in

in 'tis notorious, that the Representative Body and Blood of Christ are offer'd to God the Father, whether after the Words of Institution, or else after the Invocation, or after both, which is Evidently after Consecration: This Sacrifice the Established Liturgy has not, as is largely prov'd in These Papers; more particularly, from your own very Words in my p. 350 and 351; The Words of the Author of *The Necessity of an Alteration*, which your Appendix Writer may see register'd by me in my p. 158: to which add further here, another of that Author's strong Assertions, in the 149th Page of his Book, where he says of the Second Reformers, "*I cannot but think they STRUCK OUT THE OBLATION, because they believed the SACRIFICE an Unnecessary Doctrine, and removed all Evidence of the Principle, because they disown'd it*". Bishop Griffin also attests your Liturgy's Want of the Oblation, when reviewing what you call Your Consecration Prayer, he observes upon your Priests pronouncing the Words of Institution, that

"*They are Only a Recital of our Saviour's Words, not the doing of what he did when he made the OBLATION, and which he Commanded to be done in Remembrance of him*". [Common Christian Instructed, p. 117.]

So Bishop Collier witnesses, that in your Liturgy there is wanting "*to be restored*" — "*The Oblatory Prayer*": [Reasons, p. 26.] That, in the said Office, it

"*Is partly omitted, and partly transpos'd, and remov'd to the Post Communion*": [Defence, p. 110. 111.] He there Quotes large Passages of *Johnson's Unbloody Sacrifice*, and that Author's Request to his Readers, to pray, "That God in his Goodness would dispose the Hearts of all Governours of his People to RESTORE the Use and Practice of the CHRISTIAN OBLATION, &c." upon which, Bishop Collier thus argues

"*Now, after all this Length of Declaration, can any One Imagine this Learned Divine believed the PUBLICK PRO-VISION for the Eucharistick Sacrifice PRIMITIVE and UNMAIM'D? Or, that Our CONSECRATION PRAYER, and the Words used by the Priest at the Administration, were SUFFICIENT for this Purpose?*" [Defence p. 111. 112. 113.] And then for two Pages together he proves, that your Liturgy has no Offering of "*The Consecrated Elements the Sacramental Body and Blood*" — "*The Representative Body and Blood of Christ*". [Defence p. 113. 114. 115.] This He proves again, in Three Pages more [Vindication

[Vindication of the *Reasons and Defence*, Part IId. p. 153. 154, 155 : And that we may have "A Key" to Unlock the Meaning of This Want of the Great Oblation, he, in the same Book, shews us the Principles of "Those who had the Ascendant in altering Our First Reform'd Liturgy"; concerning whom he thus remarks,

"If they believ'd this Christian Sacrifice, why did they Invert the Natural Order of the Prayers, practice COUNTER to all the Ancient Liturgies, and Contradict the common Notion of Sacrificial Service?"

The Persons, who chiefly govern'd This Affair, he informs us, were

"Arch-Bishop Cranmer", — "Bishop Ridley", — "Bishop Hooper" — "Calvin" — "Peter Martyr" — and "Bucer" [ibid. p. 150 to 153.] &c. Demolishers of Christian [Even Protestant] Altars, and Men who believ'd not the Representative Sacrifice in the Eucharist; In this, "The Principal Managers were gone off from the Sentiments of the Ancient Church"; says our Learned Church Historian, and therefore, 'tis no Wonder your Liturgy form'd by them, and not amended in this Instance, ever since, is Destitute of This Great Christian Sacrifice, which renders your Pretended Union utterly Defenceless; Since the Private Scheme upon which it is founded, has not One Article to Restore this Sacrifice of the Representative, Sacramental Body and Blood of Christ: And thus it is manifest, against your Appendix Writer, That Our Books do not justify, but in Truth and Reality, condemn your Un-catholick Union.

§ CCVI. UPON the Whole, [and to Conclude] Tho' the Numerous and repeated Fallacies made use of, to Vindicate your Desertion, have obliged me, for the Sake of Some Honest Readers, frequently to insist on the Same Arguments over and over again, and thereby to Swell these Papers very much beyond the Extent I at first design'd them; yet, the True Merits of the Cause, upon An Ingenuous and Impartial Inspection, require no Elaborate Dispute, so long as all depends upon Undisguised Matters of Fact: This I speak to you, Gentlemen, who profess your Selves still to Believe the Necessity of The Four Catholick Usages in the most Solemn Worship of God

'Tis Matter of Fact, That Our First Reformers from Popery,

Popery, in Convocation assembled, retain'd in their Liturgy, Those Four Catholick Usages.

'Tis Matter of Fact, That the Second Reformers of That first Reformation, did, without Any Convocation, reject Those four Usages out of Their Liturgy.

'Tis Matter of Fact, That the Constitutional Church of *England*, in Convocation assembled, has never since restored Those Usages in her Liturgy; and that Her Publick Convocation Acts, as they now Stand, are, against the Practice of them.

'Tis Matter of Fact, That a Convocation of Our Bishops, with the Concurrence of Their Presbyters, *Anno 1717*, found it necessary to restore Those Usages, and that they did accordingly restore them in their Liturgy, and yet so, as not to reject any Other Sound Catholick Form that Contains them.

'Tis Matter of Fact, That Bishop *Collier*, your Self, Bishop *Griffin*, and the Author of *The Necessity of an Alteration*, &c. wrote Excellent Books to justify this Restoration of Those Usages, and the Necessity thereof, by Reason of their not being in the English Constitutional Liturgy.

And 'Tis Matter of Fact, That you, in your *Private Capacity*, without the Consent of the Restoring Church, and in Opposition to the Protests of Two of her Bishops, did meet two of the Opposers of the said Four Usages here in *London*, and with them formed and concluded a Scheme to Unite with them, upon their Own Conditions, which contain No Form whatsoever, whereby to restore any One of those Usages; by which *Clandestine Scheme*, Destitute of all Pretence to *Church Convocational Authority*, You, who have deserted us, bind your Selves "*Expresly and Manifestly*".

"To Administer the Holy Eucharist according to the FORM "PRESCRIB'D in the *Established Liturgy of the Church of "England*". [See my p. 72. *Anno 1732*.] whereby [Let your Agreement about *Private Operations*, your *Declared Meanings, Intentions*, and *Interpretations* be what they will,] You inconsistently with, and Contrary to Your Convocational Publick Acts, and Your Publick Declarations, and Sound Arguments in Support thereof, do give your Selves up to the Adverse Party, and oblige your Selves To the FACTS of Administring the Eucharist, without Any Form for the *Mixture*; without any Form for Blessing the Elements themselves, to make them the Body and Blood of Christ;

Christ; without Any *Form* of a Prayer of Oblation of the Sacrifice of Christ's Sacramental Body and Blood; and without Any *Form* of Prayer and Offering for the Faithful Departed; for, 'tis Evident, even to the Certainty of a Demonstration, that "*The Form prescrib'd in the Establish'd Liturgy*" to which you now bind your Selves, do's not *in Fact* contain so much as but One of Those Forms; As the Faithful Testimony of our Unprejudic'd Eyes and Ears do's most Undoubtedly assure us: *A Form* being in Truth a *Sensible Thing*; And, where there is nothing to Assure Our Senses of the Existence of a *Form* pretended; There, we are Certain, that Such a *Form* do's not exist.

§ CCVII. **Y**OUR whole Business then [if 'twere possible to be perform'd] is Only to Shew us in "*the Establish'd Liturgy of the Church of England*", FORMS evident to our Senses, for these four Great Necessaries of Solemn Publick Worship. *Private Judgment* Can never do this; because, [as the Author of the *Necessity of an Alteration*, has rightly observ'd in his 121<sup>st</sup> Page] "*The Liturgical Service is not of PRIVATE INTERPRETATION, we must mean as the Church means, or we make a SCHISM in the Publick Worship*". All that has hitherto been done by you and your Party relating thereto, Is nothing but *Private Judgment*, and therefore not at all to be acquiesced in. The Publick Acts of the Church of *England* her self, now in Ure, are the Only Rule, whereby to Interpret her *establish'd Liturgy*; Be but persuaded to Form your Judgments by THESE; and ingenuously to regulate your Disputes thereby, if You, or any of your Party shall think fit, further to proceed therein; my Answers to you (as hitherto they have been) shall be kept to the same Regulation; but, my Method of divulging them I shall make much more *Extensive* than before, by Committing them to the Hands of the *Common Publishers*, as I have already declared in my 313<sup>th</sup> Page.

The Fallacious Guidance of *Private Judgment* I am determin'd not to Regard; 'Tis as uncertain as the Wind, yet, the Certain Cause of Infinite Mischiefs to the Church of God; for, by tenaciously following its Blind Direction, 'tis often sadly experienc'd, that "*Justice Standeth afar off*" — "*and Equity cannot Enter*"; Isa. lix. 14. So that, in Matters of Necessary Duty, Men "*wait for Light, but behold Obscurity; for Brightness, but*" they "*walk in Darkness*". They "*Grope for the Wall like the Blind, and*" they "*Grope as if*" they "*had no Eyes*": They "*Stum-*"

"ble at Noon Day as in the Night"; They "are in Desolate  
"Places as Dead Men" [ibid. vers. 9. 10.] 'To Extricate  
Men out of 'This Disconsolate Condition, there is no Way but  
to follow the Direction and Command of the Holy Ghost,

"Trust in the Lord with all thine Heart; and LEAN  
"not unto thine OWN UNDERSTANDING". [Prov. iii.  
5] This, as to Confiding in Our Own Private Judgment;

And then, as to relying wholly on the Private Judgment  
of Other Men, The Rule set us is Sure and Certain:

"Be not ye called Rabbi: for One is your Master even  
"Christ". ——— "And Call no Man your Father upon  
"the Earth: for One is your Father which is in Heaven.  
"Neither be ye called Masters: for One is your Master,  
"Even Christ". [St. Mat. xxiii. 8. 9. 10.] And the Apo-  
stles, our First Spiritual Guides under him, strictly adhered  
to this; That they had no "Dominion", no "Lordship"  
over Our "Faith". 2 Cor. i. 24. That we must be "Fol-  
"lowers of them; But, in what Respect, and How far?  
Themselves inspir'd by the Holy Ghost, have shew'd the  
Limitation, "Even as" they "also" were "of CHRIST".  
1 Cor. xi. 1.

So that, Christ Himself is the only Absolute Rule, "The  
"LIGHT of the World: He that followeth him, shall not  
"walk in DARKNESS, but shall have the Light of Life".  
St. John viii. 12.

But where is This Light of his to be found NOW, that  
we may See and follow it? This Light he has made to  
Shine forth in his Church; "The Church of the Living God,  
"The Pillar and Ground", [the Support and Stay] "of the  
"Truth". 1 Tim. iii. 15. which is his Primitive Catho-  
lick Church and all Churches in Communion with her to  
the End of the World; of whom the Evangelical Prophet  
thus sings "Arise, Shine, for thy LIGHT is come, and  
"the GLORY of the Lord is risen upon THEE. For,  
"behold, the Darkness shall cover the Earth, and Gross  
"Darkness the People: but the Lord shall arise upon thee,  
"and HIS GLORY shall be seen upon thee. And the Gen-  
"tiles shall come to THY LIGHT, and Kings to the  
"BRIGHTNESS of thy Rising". [Isa. lx. 1. 2. 3.] This  
"Lord", is no Other than "The Lord Christ", [Colos. iii. 24]  
and his Light, His Glory, is, the Manifestation of his Mysteries  
and the Means of Our Salvation, which he Communicated  
to This his Church, that she might "Arise" and "Shine"  
forth, by her publishing the Same: "The Earth" and  
the

the "People" not attending to her, are in "Gross Darkness", But, In her is to be Seen this "Glory of the Lord", and Men, even Kings themselves, must Come to That "Light" and "Brightness" which She [at Her "RISE-ING", in Her *Primitive State*] Sheds forth, by her Several Ministrations to that Purpose.

Nay, not only Men, but The very Angels themselves who "desire to look into" the Great Mysteries of the Gospel, [1 Pet. i. 12.] increase their Knowledge by Her Means; for, to Her First Authoriz'd and Divinely Inspired Teachers "His Holy Apostles and Prophets", was "This Grace Given" — "to make all Men SEE, what is the Fellowship of the MYSTERY, &c." — "To the INTENT, that Now unto the PRINCIPALITIES and POWERS in HEAVENLY PLACES might be KNOWN By the CHURCH the manifold Wisdom of God, according to the Eternal Purpose which he purposed in Christ Jesus Our Lord": [Eph. iii. 5th, 8th to 11th:] Here we see, that, in this Primitive Catholick Church, God hath placed such a Glorious Light, as that it Illuminates the very Understanding even of the Angels in Heaven, yea, and of those of the Higher Ranks and Superior Orders among them; And that it is Sufficient to dispel the Ignorance of "all Men", who duly Open their Eyes to be directed by it: for, its Brightness, even in these Latter Gloomy Days, is still to be seen in the Divine Oracles of the Holy Scriptures, by her Safe Tradition Convey'd down to Us; and in the Monuments of her *Universal Consistent Doctrines and Practices* interpreting and explaining the Same.

This Glorious Light, howmuch soever it has been, or may be, obscur'd for a while [by the Interposition of *Dark and Changeable Bodies*, which, as the *Varying Moon*, have no *Real Light of their Own*,] cannot be so totally and durably eclipsed, as to Leave us in the Eternal Darkness of Profound Ignorance, destitute of all Means of Rightly informing and guiding Our *Weak Judgment*; No, for, for the Same God, who placed this Light in his Primitive Catholick Church, has so Establish'd it, that it shall Last and Shine bright for ever, to all, who, by *Sordid Negligence*, or *Perverse Willfulness* and *Backsliding*, do not shut their Eyes against it; as is manifestly demonstrated by his Blessed Design in placing it there, namely, for Our *Instruction, Edification* or Building up in Divine Knowledge and Practice, for Our *Spiritual Confirmation and Perfection*, and for Our

*Defence* against the Infection of Heterodox Doctrines and Practices, brought in by the Fallacies of *Private Judgment*, &c. and all this, until the *final Consummation*. [Eph. iv. 11. to 15.]

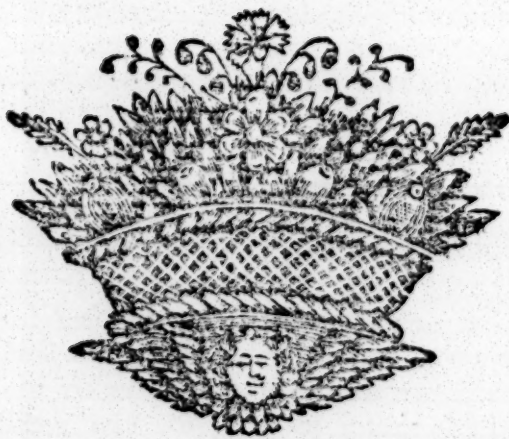
By This Light then, must the Understanding of The *Guides* and *Guided* of the Church be directed, that they may not be involv'd together, in *Gross Spiritual Darkness*;

By this Light we plainly discover and see, that Our *manifest Express Ministrations* of the Great Necessaries of God's most Solemn, and most Exalted Worship in the Church of Christ, are exactly in Conformity and Union with That Worship which was paid to him by the Primitive Catholic Church;

And therefore, for this and all other his Benefits manifested to us by This Light,

"*Unto him be Glory IN THE CHURCH, by Christ Jesus, throughout all Ages, World without End. AMEN*". [Eph. iii. 21.]

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The Clandestine Agreement, is NO CHURCH UNION. p. 382. It do's not Interpret, but Obscures and Darkens the Establish'd Liturgy, and Unauthoritatively assumes upon it. p. 383, 384.

And 'tis utter'y useless and impertinent as to the Four Usages. p. 383 to 385.

'Tis also nothing to the Proposals of 1717. p. 383.

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And thus 'tis no ways justifiable by the Writings of any particular Authors, much less by Scraps of Sentences, out of those Writers, whose Books were purposely written to defend the Restoration of the Four Necessaries, which the Clandestine Agreement pays no just Regard to, at all. p. 387.

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*A Principle of Every Society's having "a Power to interpret their own Language, and settle the Meaning and Intent of the Forms made use of by them", referr'd to by him; is no ways applicable to his Party in their Clandestine Agreement. p. 391 to 393.*

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*His Sayings of the END, and the MEANS, refuted. p. 399.*

*His fallacious Report of Bishop Collier's declaring "FOR US ALL that we are willing to believe the Force of the INVOCATION may be contain'd by IMPLICATION in the Old Office", refuted p. 399 to 401.*

*Bishop Collier, Bishop Griffin, Doctor Brett and this Writer, bear Witness, that the INVOCATION, is not in the Establish'd Liturgy. p. 400, 401.*

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*Doct<sup>r</sup> Brett, The Author of "The Necessity of an Alteration", Bishop Griffin, and Bishop Collier, jointly bear Witness, That the OBLATION is not in the Establish'd Liturgy. p. 402, 403.*

*Our Books are therefore a Condemnation of the Clandestine Agreement. p. 403.*

*The MATTERS OF FACT, relating to the whole Merits of the Cause from first to last. p. 403, 404.*

*The Deserters of the FACTS of the Catholick Ministrations, do [by their Clandestine Agreement and Subscription,] inconsistently bind and give themselves up, to the FACTS of ministering without Any FORM whatsoever, for the four Great Necessaries, or any one of them. p. 404, 405.*

*The Great, and impossible Work therefore, that lies upon their Hands, to Vindicate That SUBSCRIPTION. p. 405.*

*My final Resolution, as to answering them, &c. if they attempt it again. p. 405.*

*PRIVATE JUDGMENT alone, determining about the Necessaries of Religion, is often found to be infinitely mischievous to the Church. p. 405, 406.*

*The Only Sure Rule, to get rid of its Erroneous Guidance. p. 406 to 408.*



# Correct thus,

## The *Indispensible* Obligation, &c.

As Directed in p. 96.

## The *Supplement*, &c.

As Directed in p. 179.

And pag. 177. Line 27. Read, Testimony of

## The *Supplement Continued*, &c.

PAGE 184. for § XLVI. Read § LVI.

P. 190. Line 17. Read, Judgment. Lin 42. Read *Surer*.

P. 191. Line 32. Read, Rationally.

P. 194. Line 10. Read, Catholick.

P. 195. Line 35. Read, Spiritual. Line 39. r. wretchedly  
fallacious.

P. 196. Line 25. Read, of Christ's. Line 30. r. Wine.

P. 200. Line 5. Read, IT.

P. 203. Line 28. Read, Superiority.

P. 210. Line 2,3. Read, *Sacrifices*.

P. 221. Line 4. Read, next take. Line 16. r. it is.

P. 224. Line 4. Blot out, Was.

P. 225. Line 34. Read, *Authentick*.

P. 228. Line 43. Read, *Highness*.

P. 236. Line 15. Read, look.

P. 278. Line 10. Read, Heaven.

P. 279. Line 1. Read, them. — Line 23. r. "*The Petition*".

P. 280. Line 15. Read, Condition to.

P. 295. Line 29. Read, *Justin*. — Line 31. Read *Post-Script*.

P. 319. Line 12. Read *The Consubstantiality*.

P. 328. Line 1 Read, You'd — Line 13. Read *Statute*.

P. 333. Line 9. Read, be contain'd.

P. 335. Line 11. Read, prohibit.

P. 363. Line 22. Read, *Faithful*.

P. 369. Line 37, 38. Read, Homily Doctrine.

P. 379. Line 18. Read, Elements.

P. 388. Line 39. Read, Confided.

P. 389. Line 2. Read, my.

P. 407. Line 36. Blot out, for.

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